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Four conferences touching the operation of the Holy Spirit

Ferdinand
Cartwright Ewer

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FOUR CONFERENCES
TOUCHING
THE OPERATION
OF THE HOLY SPIRIT

DELIVERED AT NEWARK, N. J.

Ferdinand Carter BY
THE REV. F. C. EWER, S.T.D.

UNDER THE SANCTION OF THE BISHOP, AND AT THE REQUEST OF NINE OF THE
CLERGY, AND OF LAYMEN FROM EACH OF THE PARISHES OF THAT CITY

REPEATED BY REQUEST IN BOSTON, PHILADELPHIA, AND BROOKLYN

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DEDICATED
TO
THE REV. JOHN HENRY HOPKINS, S.T.D.,
THE FAITHFUL AND EVER VALUABLE
FRIEND OF THE AUTHOR.

CORRESPONDENCE.

NEWARK, N. J., EASTER WEEK, 1879.

TO THE REV. F. C. EWER, S.T.D.

REV. AND DEAR SIR:—In these latter days the controversy that has centred around the Person of our Divine Lord has tended to divert the minds of men from the great evangelical teachings concerning the Personality and work of God the Holy Ghost. Few honor Him as they should. Fewer still address prayers and worship distinctly to Him, the Third Person of the Ever Blessed Trinity; and we fear that many earnest people, who claim to be Christ's disciples, might almost say, "We know not whether there be a Holy Ghost."

In view of these facts, and thoroughly believing that a clear and forcible exposition of the teaching of the Church regarding the Holy Ghost as the Lord and Giver of Life, would result in great good to the hearts and souls of men, we most cordially invite you to deliver, in this city during the ensuing month, a course of Conferences on "The Functions of the Holy Ghost."

Trusting you will find it in your power to accept this invitation, and most sincerely praying that, by your efforts, the faith of many may be deepened, we remain, Reverend and Dear Sir, your most obedient servants,

W. H. Harison, D.D., Rector of Grace Church.		
J. N. Stansbury,	"	" Christ Church.
H. Goodwin,	"	" House of Prayer.
Joseph H. Smith,	"	" St. Paul's Church.
W. T. Webbe,	"	" St. Philip's Church.
S. P. Simpson,	"	" Trinity (Irvington).
C. F. W. Treptow,	"	" St. Matthew's Church.
Wynant Vanderpool, Asst. Priest, Grace Church.		
A. L. Wood,	"	" House of Prayer.

LAITY.

Adam Ray,	St. Philips.	Henry Hayes.	Grace Ch.
W. H. Bailey,	H. of Prayer.	James E. Learned,	H. of Prayer.
James Crocker,	" " "	John Townley,	" " "
Charles Douglass,	St. Barnabas.	John J. Young,	St. Stephens.
E. J. Moore,	H. of Prayer.	A. C. Newman,	Grace Ch.
E. C. Drake,	Grace Ch.	John A. Crockett,	H. of Prayer.
Henry G. Darcy,	" "	D. Smith Wood,	" " "
Thomas Howell, Jr.,	St. Johns Ch.	Thos. A. Roberts.	" " "
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Z. Belcher,	" " "	J. B. Ward,	Grace Ch.
Alfred Rogers,	St. Barnabas.	John J. Rutan,	" "
Arthur H. Noll,	H. of Prayer.	George E. Gifford,	Trinity Ch.
William B. Mott,	Grace Ch.	A. H. Ward,	Grace Ch.
John Moffett,	H. of Prayer.	A. F. Sharp,	H. of Prayer.

REPLY.

ST. IGNATIUS PARISH, NEW YORK,
May 6, 1879.

TO THE REV. DR. W. H. HARISON, AND OTHERS.

GENTLEMEN:—I received last week your communication, in which you state that, in your judgment, an "exposition of the teaching of the Church regarding God the Holy Ghost would result in great good to the hearts and souls of men," and requesting me to prepare a series of addresses to be delivered in Newark embodying such teaching. I accept your flattering invitation, and with the more thanks, inasmuch as it presents an opportunity to treat an important subject, which, owing to the controversial nature of last year's Conferences, did not come within their scope, but which is nevertheless necessary to a full setting forth of Church doctrine. I will endeavor to be prepared to address you for the first time on Wednesday evening, the 14th inst.

Asking your prayers to the Divine Spirit that I may be so guided as to set forth nothing but what the Holy Church, our Mother, teaches on so abstruse a matter, I remain, very respectfully, your brother in Christ.

F. C. EWER.

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FIRST CONFERENCE.

GENERAL WORK OF THE SPIRIT BEFORE PENTECOST, AMONG THE
JEWES AND THE HEATHENS; AND OUTSIDE OF THE CHURCH
SINCE PENTECOST.

GENTLEMEN:

In the Conferences on "Catholicity, Protestantism, and Romanism," delivered at your request last year, the Functions of the Holy Ghost were scarcely touched upon; and an explanation is perhaps due for such an apparently serious omission. There were two reasons for it. First, because the work of the Holy Ghost has not been brought directly into the controversy that has arisen between Catholicity and Protestantism; and secondly, because any tolerably adequate treatment of the topic could not have been inserted into the Conference that was specially devoted to the Creed, without unduly prolonging it.

A critic in the *Eclectic Magazine*, in accounting for this omission of extended remarks,

says, that it probably arose "from the fact that those who are unsound on the Sacramental system of the Church, are not, formally, unsound in regard to the operation of the Holy Ghost, but lay special stress upon it. For this very reason, however," the critic proceeds to say, "we regret that deficiency the more. For Churchmen are too commonly charged with precisely the error of substituting what Protestants regard as a mechanical or magical use of the Sacraments in place of the work of the Holy Spirit Himself." There is much force in this criticism. And may I be permitted to express my obligations to the signatories of the letter that has asked for these Conferences, for this opportunity, which they have given me, of showing that Catholicity by no means overlooks in Her system of theology the blessed functions of the Divine Spirit in the work of man's restoration to truth and sanctity.

Antagonisms are ever sad. But sometimes they are necessary; they are the penalty of an advancing state of affairs; and, indeed, are a blessing in disguise, if, from the collision of minds, the truth finally emerges with its calm benediction upon both parties. But when men misunderstand each other, and thus multiply their differences needlessly, it is sadder still. And if it be my

good fortune in this series of Conferences to dispel any misunderstanding that may prevail among you, my Protestant friends, as to the teaching of Catholics touching the Holy Ghost, we shall all surely have cause to rejoice. May I indeed go farther, and express a hope that, however you and we may disagree on other points of theology, on this, at any rate, we may, at least in the main, see alike, and in many fundamental points agree together. Shall we, then, "ring a truce" for four weeks?

It may not only be that you misunderstand us, but it is very possible that we may misunderstand you. At any rate, before I proceed to state what I take to be the Catholic doctrine touching the Holy Ghost, it will at least do you no harm to hear what seems to us to be the teaching of non-Catholic Christianity.

Non-Catholic Christianity seems, at any rate, to teach that "the Spirit took up the work of man's restoration after the Son had completed His share of it. The Spirit is represented as giving us proper feelings toward our Redeemer, and assisting us in leading lives consistent with the sentiment of gratitude which His sufferings call forth."* But there is no mention of the

* The Rev. W. H. Hutchings.

Spirit's non-hypostatic union with the Church; of His coöperation with Christ, in imparting the three-fold elements of a new nature to the individual; of his imparting, through the seven Gifts, the tendencies to those elements unto perfect action, resulting in the Fruits and the Beatitudes; of His uniting the individual more and more closely to the Human Nature of Christ, and imparting that Nature in ever larger measure for strengthening and refreshment; or of His uniting the Faithful more and more closely to each other in and by that Nature. This, and much else, is omitted. And "the idea conveyed is, that the agency of the Son has been superseded by a separate and distinct agency of the Spirit; not that the Spirit carries on the work of Jesus" in the Church and in the soul, "and coöperates with Him."*

As I proceed to lay before you the Catholic teaching concerning the operations of the Holy Ghost, it may seem to you to involve too much of scientific system. But as God hath not imparted Intellect to man without its having borne fruits in physical science; so He hath not imparted His three supernatural Gifts of Wisdom, Understanding, and Knowledge to His Church, with-

* The Rev. W. H. Hutchings.

out their having borne legitimate fruits in Dogmatic, as well as in Mystical and Moral Theology.

Apropos of this, let me quote and adopt the language of a late writer* in the *Nineteenth Century*. "It will be seen," he says, "how little the complexity of Catholic theology destroys the simplicity of its religion. Many writers of eminence, Mr. Carlyle for instance, are accustomed to contrast natural religion with all orthodoxy in general, and with Catholicity in particular; praising the former as simple and at once going to the heart, and deriding or declaiming against the latter, as being the very reverse of this. On the one hand, they say, see the soul going straight to its God, feeling His love, and content that others shall feel it. On the other hand, see this pure and free communion distracted and interrupted by a thousand tortuous reasonings as to the nature of it. Can such obscure intellectual propositions have anything to do with a religion of the heart? And do not they choke the latter by being thus bound up with it? But this language, though it seems plausible, represents really an entire misconception of the matter. Natural religion is doubtless, in one sense, simpler than revealed religion; but it is so

* W. H. Mallock.

merely because it can have no authoritative science of itself. It is simpler for the same reason that a boy's account of having given himself a headache is simpler than the physician's would be. The boy says merely, 'I ate ten tarts and drank three bottles of ginger-beer.' The physician, were he to give a full account of the occurrence, would have to describe a number of far more complex processes. The boy's account would be, of course, the simplest, and would doubtless go more home to the general heart of boyhood; but it would not for that reason be the truest. And thus to love God and to feel the better for it, may seem, from a certain point of view, as simple as to eat and drink indiscreetly and feel the worse for it. And yet, if the latter be really so complex, how much more will the former be? The simplicity of religion and the complexity of theology are not opposed to each other; and the contrast between the two is an essentially false and superficial one." Indeed, gentlemen, can it be for a moment supposed that God's operations in the natural world are more complex, more precise, and need more science for their explanation, than His operations in the far more exalted, more delicate, and intricate supernatural world? Is there law in the former, and no law

in the latter? And is not the natural world but a correspondent of the supernatural; the shadows that flit and play in the natural, representing the realities that exist in the supernatural? Simplicity of statement touching supernatural operations is, in general, nothing more than vagueness of statement. "The explanation, or accurate account of anything, is always far more complex than the apprehension of the thing itself."

The apparent complexity, then, of the Catholic presentment of the operations of the Holy Ghost is no proof whatever against the truth of that presentment.

There is, perhaps, no better plan for treating the subject of the operations of the Holy Ghost than to consider them in their chronological and logical order.

As the special work of the Son is our redemption, so the special work of the Holy Ghost is our sanctification. Not that the Father and the Son do not take part in our sanctification, or that the Father and the Spirit do not take part, together with the Son, in our redemption. Each Person of the Godhead joins, in one will, with the other Two in every act of the one God. And yet, in the economy of the Godhead, each Person hath so assumed to Himself special

offices, that, while we may regard the Father as preëminently engaged in creation, and the Son in redemption, we may regard the Spirit as preëminently our Sanctifier.

Before the Fall, the Holy Ghost dwelt in the soul of man. His work, as an Indweller there, was twofold. First, He illuminated human nature; so that it possessed, not indeed omniscience, but all knowledge belonging to its state; for Adam was under no obligation to know that which lay outside of his state. Secondly, the Holy Ghost sanctified human nature, so that it possessed entire holiness.

But at the Fall, the Holy Ghost ceased to reside as a personal Indweller in the soul of man; and human nature remained deprived of the Spirit, though not of His general influences, for four thousand Biblical years.

After the lapse of this long period, however, the Spirit descended again. He was first given to Jesus Christ's Human Nature, to which, for a while He was confined. Jesus Christ then prepared the framework and substance of His Body Mystical, the Church; and, at the first Eucharist, just before His death, united it to His Body Natural. As yet, however, the Body Mystical had not received the Breath of Life. But, secondly,

at Pentecost, the Spirit went forth from Christ's Body Natural, to which it had been confined, and, descending, filled His Body Mystical, the Church. St. Augustine (or some writer in a sermon on Pentecost ascribed to St. Augustine) says, "The Holy Ghost came no more as a transient visitor, but as a perpetual Comforter, and as an Eternal Inhabitant; . . . no longer by grace of visitation and operation, but by the very presence of His majesty; no longer in odor of balsam, but the very substance of the sacred unction flowed down."

Modern sceptical writers, appealing to the Bible, have thought that they have convicted Christianity of contradicting its own holy documents by the above statement. "Long before Pentecost," they say, "did not David cry, 'Take not Thy Holy Spirit from me?' and yet you say the Spirit fled at the Fall, and did not return till Pentecost. Nay, your very Bible, teaching also what you say, contradicts itself. But to one who considers the Catholic truth of the Incarnation and what it involves, there is no difficulty whatever in the apparently contradictory statements of the Bible on the one hand and of Catholic teaching on the other, touching the re-advent of the Holy Ghost at Pentecost. "The

Second Person of the Godhead surely had not been absent from the world which He created, even from the day itself when 'the morning stars sang together' to the day of the Annunciation. Just as truly, nevertheless, was 'the First-Begotten brought into the world' eighteen hundred years ago. And as, at Christmas, the eternal Word, Who had never been absent from the world, came and dwelt in a body like that that is borne by other men, so truly and really, at Pentecost, did the Holy Spirit come and dwell in the Body Mystical of Christ. He came to be the life and soul of that Mystical Body, to join its members to their Head, Christ, and to each other, and to be the channel of the new life and energy from the Head to the whole Body. Thus the Christmas gift to the world was the gift of the Son; the Pentecost gift to the Church was the gift of the Spirit; each gift and both gifts necessary to the salvation of man in and from his sins."*

Thus the Divine Spirit, having been lost, as a Personal Indweller, four thousand years previously through the sin of the First Adam, was won back by the obedience of the Second Adam. First, It entered, without measure, Christ's Body Natural; secondly, It passed thence without measure into

* See St. Augustine on St. John, xxxii. 6 and lii. 8.

His Body Mystical. From the Body Mystical It passes, thirdly, but not without measure, through all the ordinances and operations of the Church, and specially through the Sacraments of Baptism and Confirmation, to human souls one by one.

That is to say, Christ, having received the Spirit into His perfect Human Nature, is the Dispenser of It to whom He will, and by the Sacramental means it has pleased Him to appoint. Thus the precious ointment, falling first upon the Head of the Church runs down to the very skirts of the great Aaron's garments.

The Divine Spirit was given to the Body of the Catholic Church in all fulness; but It is given to each of the faithful in measure.* It works in all fulness in the Church; but It works in each of the faithful only accordingly as he corresponds with and opens the doors of his soul wider and wider to the Spirit he has received through Baptism and Confirmation. The Church, viewed under one aspect, is "without spot or wrinkle." But each member of the Church is by no means "holy and without blemish." The results to the Church of the gift of the Spirit to It in all fulness, were the same that accompanied the Spirit's presence in the soul of Adam before the Fall, viz.,

* See St. Augustine on St. John, lxxiv. 3.

full illumination and full sanctification. But the results in each separate soul of the gift of the Spirit to it through Baptism and Confirmation are its gradual illumination only, and its gradual sanctification.

Protestant critics have drawn the conclusion, by way of *reductio ad absurdum*, from the statement, in last year's Conferences, that the Catholic Church is one with its informing Head, Christ, and has received from that Head the illuminating Spirit without measure, that the Church must therefore be omniscient. This conclusion would not have been so triumphantly drawn if that fundamental doctrine of Christianity, the Incarnation, had been more carefully considered. For, the very Body Natural or human part, of the God-man in Palestine, though joined in hypostatic union with His Godhead, was not on that account omniscient. Christ was perfect man as well as God. And it is to be remembered that, as man, He grew in wisdom as well as in stature. It by no means follows, unless we deny the perfect manhood of Christ, that the Catholic Church, or Body Mystical of Christ, possesses all knowledge because it is, in a mystical sense, the Body of Christ. The Church, indeed, possesses a nescience of many things, as was the case with Adam before the Fall. For like

Adam She is a creature, and is "under no obligation to know what is beyond Her state." But the Divine Spirit, coming into Her, illuminates Her nevertheless as He did the soul of Adam, and enables Her, as one united body, to speak infallibly all the supernatural verities that lie within Her requirements as the Divine teacher of the world; that is to say, that are necessary to the eternal welfare of human souls for whose benefit She was divinely organized.

Secondly; the presence of the fulness of the Holy Spirit within Her sanctifies also the Church Catholic, making her the *Holy* Catholic Church.

It seems difficult for a man not reared in the Catholic atmosphere, or at least for one who has not lived for years in that atmosphere, to comprehend what the Catholic means, when he thus distinguishes between his Mother the Church, and each, or all together, of Her fallen members. "How," he says, "can the Church be holy, when Its human members are none of them holy? And how can the Church be infallible, when each and every one of Its fallen members is fallible? For surely no multiplication of fallibility will turn it into infallibility." But this difficulty arises from the fact of the Protestant's conception of the Church; so different from the

Catholic conception. To the Protestant, the Church is a mere voluntary association of individuals who can rearrange themselves at will, and thus create new "Churches" at every new rearrangement. "Church"-making is to him a renewable earthly process, similar to the organizing of new nations in place of old. But to the Catholic, it is an unrenovable Divine act similar to the creation of this globe; once done by the Divine fiat, there is an end of the matter. The Protestant "Churches" are each destructible by man like the nations; the Catholic Church is as continuous and as indestructible by man as is the planet, earth. It is something which God made for man to dwell in; not something into which men arrange themselves. To the Catholic, therefore, there can be but one Church.

If the Church were composed solely of all Its fallen members together, how indeed could It be holy, and how indeed could It be infallible? But, to the Catholic, It is not composed solely, nor even mainly and principally, of Its fallen members; It is composed of them plus something else vastly greater and more important than all the fallen members together, namely, Jesus Christ, *here among us really and practically* and not in a mere vague abstract sense.

The Solar System is not composed solely, or even mainly and principally, of the planets and satellites. It is composed of them, plus something vastly greater in bulk and more important than all of them put together, namely, the sun. The planets and satellites cannot wander off and rearrange themselves from time to time at will into various new groups, each with its own order. But the great sun binds them permanently around himself in a one unalterable order.

But, though each and every planet, satellite, and asteroid is, in itself considered, opaque and dark, yet the whole Solar System is not a fountain belching forth darkness into the regions of space round about. On the other hand, it is a vast source of resplendent light radiating everywhere in oceanic floods from its central sun and dimly reflected even by its opaque planets themselves in their several imperfect degrees. So the Church, when viewed as our Protestant friends view It, and as we at times also view It, on the side, namely, of Its human members alone, is far from holy and far from infallible; but viewed also from the Catholic stand-point, on the side, namely, of Its centre and principle of life and organization, Jesus Christ, Who is Its very substratum and essence, It is, as a whole bound to-

gether organism, resplendently holy and divinely infallible. To the Catholic, the Church is a Mystical Personality; and It takes that personality not from a mere conglomeration into one of all the fallen personalities subsisting in It, but from Its great and organizing Head, Christ. As the Catholic, therefore, gazes at the Church, while beholding indeed Its human satellites, he yet beholds the organism primarily in Its great substratum and unifying Personality, Jesus Christ; very much as one gazes at the glory of a diamond, not thinking of the chemical atoms of carbon that enter into, but are not a part of that glory.

I may have a handful of particles, composed of mica, feldspar, and quartz; but what have I? mere dust. But if I have all this, plus that mysterious, invisible, organizing, and crystallizing something, which we cannot define, but which, as an assistance to our conception, we call by the inadequate name of attraction of cohesion, I have something in my hand vastly different from and additional to mere dust; I have a positive entity which I call a stone, a piece of granite. So with regard to the Church, Christ is the rock-principle into which the human particles are incorporated.

Thus, though it be impossible to present any comparison which shall explain, and so destroy, a

mystery, there is a sense in which the Catholic Church is distinct from Its human members, albeit all of them, gathered from afar like dust, are incorporated into It by the supernaturally chemical action of Its Sacraments. In Its earthly aspect, therefore, as the generations of Its members die in succession, they are to It in the Catholic view as the leaves to a tree, which swell, wither, and fall year by year, distinct from yet a part of the tree, while the tree itself stands through the centuries. Thus is the Catholic Church that "Stone," Christ, seen by the prophet, "which" (as His glorified Body Natural, gathering to Itself fallen human members and incorporating them by Sacraments into Itself, swells and enlarges into His Body Mystical) "grows, and becomes a great mountain, and fills the whole earth." For though we be the branches, the Catholic reads it in Scripture that, after all, Christ is the whole vine, branches and all.

There are times, indeed, as is hinted above, when we speak of the Catholic Church, not as thus a Mystical Personality, but meaning also by the phrase only Its earthly part. For instance, we speak of Christ *and* His Mystical Body—Christ *and* His Church, as though the Catholic Church were something separate from and independent

of Christ, just as we sometimes speak of a man *and* his body, regardless of the fact that the body is a part of the man. And at such times we are apt to personify the earthly part of the Church, using concerning it the personal pronouns "She" and "Her." But this occurs when, for some reason, we are compelled to distinguish between the Head and His members, or between Christ's invisible glorified Body Natural which left mortal vision at Olivet, and His Body Mystical on earth in which He is still visible and audible. It is a temporary adaptation of the word, which comes from the paucity of our language as a vehicle to express supernatural mysteries. But we must ever remember that a body separated from its head and soul has no distinct personality, and that there is no separate personality (as of the earthly part of the Church) standing between Christ and His members.

Besides, in endeavoring to convey to us the profound mystery of the Catholic Church, Scripture seems to give warrant for this temporary use of the word. For it speaks of Christ as the Head of the Body. And yet, when we hear a living body utter thoughts, it is the man, the head, the soul of that body that we listen to. Scripture speaks also of the Bridegroom *and* His

Bride. And there is, indeed, a sense in which man and wife, considered temporarily as a man and a woman are two. But, after all, the earthly part of the Church is not likened by God, even temporarily, to "a woman," but to "a wife." And, in God's sight, "man and wife" are "one flesh;" and that "one" is so the man himself that, by the old common law, it was impossible for a man to give a piece of property to his wife in such manner that its fee should rest in her alone; since in endeavoring to give it to his wife, it would be a vain effort on his part to give it away from himself.

Thus there are two senses in which the Catholic uses the word Church; that which is predicable of the word when it merely signifies an earthly body being by no means applicable to it in its other sense; and the holiness and infallibility, which are predicable of it in that other sense being by no means true of it in the sense in which we speak of the Church as consisting only of its fallen human members. And it must be confessed that these two uses of the word are naturally confusing to the non-Catholic mind.

But, after all, strictly speaking, it is Christ *with* His Mystical Body, Christ *in* His Mystical visible Body on earth as Its substratum, as Its

mighty nucleus, as Its principle of earthly and glorious sacramental organization and of heavenly and glorious life, that is that one Mystical Personality, which the Catholic calls the Church.

That one Mystical Personality sprang into existence at the Divine fiat, eighteen hundred years ago, entire and Catholic, regardless of the greater or less size of Its mere earthly part; and It received Its Breath of Life at Pentecost. It was thus not only complete as a creature of God from the first, but It was also prior in time to the successive myriads that were to subsist in It. It was as complete when It received the submission of Constantine in the year 325, as It is to-day when It takes your little infant into union with Itself; and It could give of Its fulness as much to the first man It baptized, as It can to your infant.

The amputation of limbs does not diminish the soul or personality of a man one particle; and, if all human beings save a thousand, save a hundred, save ten even, should fall away from the Church, Its complete and Catholic Personality would not be diminished. The Church would not, of course, be so numerous in Its human members, or so widely extended in the race; but It is not extent that makes the Church's Catholicity any more than it is human personalities

united that create the Church's own independent personality. If, on the other hand, all men on earth should submit to the Church, Its Mystical Personality would be none the more enlarged or complete. In short, the Church is Catholic, not inasmuch as She is, or perhaps ever will be coextensive with mankind, but because She is so in design and capabilities.

"Christ is not merely in the Head, and not in the Body," or human members, says St. Augustine in his 28th Tract on St. John, "but whole Christ is both in the Head and in the Body. What, therefore, His members are, He is; but it does not follow that His members are what He is." Thus, though the Church, considered on Its human side, may truly be said to consist of many men, there is a sense in which the Church is One Man. In speaking of the Church according to this conception where It is distinct from, though including a multitude of individuals told off by number, St. Augustine says, "Now, One Man speaketh in all nations; One Man, the Head and the Body; One Man, Christ and the Church, perfect Man together, the Bridegroom and the Bride, but they two shall be One Flesh,"* And again, "The Head and Body

* Exp. Ps. xix. 9.

form Whole Christ.”* And again, “The Head and His Body are called One Christ.” And again, “There is produced, then, as it were, out of two, out of the Head and the Body, out of the Bride and the Bridegroom, One certain Person. . . . Therefore, we, together with our Head, are all, Christ.” Again, says St. Gregory the Great, in his Exposition of one of the Penitential Psalms, “Christ with His whole Church is One Person. . . . And the Holy Spirit quickens and illuminates the whole Church, Which is filled by the same Spirit, that we may have life.”

The material particles of each human body are perishable—they change totally once in seven years; but the body, nevertheless, is continuous, and preserves its identity. So with the fallen human elements, that enter into the continuous earthly structure of that Mystical Personality, the Church.

As each of Her human members retains his own fallen personality, they, though subsisting in Her, are all more human than divine. But She, because She finds Her Personality in Christ, is more divine than human.

Again, as each of Her members retains his own fallen personality, the union of the Holy

* Exp. Ps. xxi. 3.

Ghost with such member is neither full nor indissoluble; it is conditioned on the fidelity of the individual, and may be sundered by his unfaithfulness. But as She finds Her Personality in Her Head, and not in Her members, the union of the Holy Ghost with the Church, though not hypostatic, is both full and indissoluble. The Church is, therefore, not on trial or probation, although all Her members are, but She is Herself "the instrument of probation to mankind." She received the Holy Ghost at Pentecost, in order to be the channel of holiness on earth to all Her sinful members; and as such She is distinct in conception from them all and superior to them all.

Individuals and nations may fall away from Her, but the Church Herself is "builded together for an habitation of God through the Spirit." The gates of Hell cannot prevail against Her, though they may prevail against Her separate members. In short, She is one, holy, catholic, continuous, and imperishable, though the individuals in Her are many, sinful, ignorant, and perishable. Or, using the figure for which Scripture gives us warrant, She is the Bride of Christ; and all Her members are, not *Herself*, but the children She bears to Her Lord in the waters of Her Holy Baptism.

But, to return; although the Holy Ghost was, in a certain sense, thus lost at the Fall and not restored to the earth till the Incarnation and Pentecost, it is not to be inferred that His kindly and persistent influence was absent between the Fall and Pentecost. And, although He was not restored at Pentecost, directly to each and every man of the human race, but only to the Church first, from Which He is granted to individuals through Baptism and Confirmation, it is not to be inferred that His influence has not always pervaded mankind outside of the Catholic Church from Pentecost to the present time and even in the order of nature itself.

Postponing, then, a consideration of the *full* and *special* work of the Spirit since His restoration at Pentecost, let us consider—

First. The Spirit's General work:

- (a.) Prior to Pentecost, among the Heathen.
- (b.) Prior to Pentecost, among the Jews.
- (c.) Since Pentecost, among those outside of the Church.

We can then take up the Spirit's Special work:

- (a.) Since Pentecost; in the Church.
- (b.) Since Pentecost; in each individual member of the Church.

I. *The Spirit's General work, prior to Pentecost, among the Heathen; and since, among those outside the Church.*

There is no man begotten of Adam, before or since Pentecost, that has not had sufficient grace and aid from the Holy Ghost, to turn to God and escape eternal death. Although the indwelling Spirit was forfeited and lost to human nature by Adam's sin, His prevenient and coöperative influences were never withdrawn from man. He hath ever so sent His grace into the soul, as to precede its faintest movements in turning to God, and to urge and help those movements. This is His prevenient grace. And when the soul has begun to coöperate with His heavenly influences, the grace of the Spirit is ever present in the soul, supernaturally to assist it to be a fellow-worker with Him unto its own salvation. This is His coöperative grace.

It is a misunderstanding to charge Catholics of any kind, Anglican, Greek, or Roman, with holding or teaching that no soul among the ancient heathen, and no soul outside of the Catholic Church to-day, has received or can receive this prevenient and this coöperative grace from the Holy Spirit. Even the Roman part of the Church, against which this charge is most often

made, has, through Alexander VIII. and Clement XI., formally condemned such a statement as heresy. It is, indeed, the very teaching of Catholicity, that the prevenient grace of the Holy Spirit must operate in any soul before it can so much as turn to God and seek Baptism; and that the coöperative grace must be ever instant, or the soul will, of its own powers, fall back. There was no heathen soul before Pentecost, and there has been no soul since Pentecost outside of the Catholic Church, that has not had "sufficient grace, if it had sufficient fidelity to correspond with it, to escape eternal death," considering, of course, the soul's advantages of century, place, and circumstances. There is many a soul of the heathen, and many a soul of the invincibly ignorant, and, we may humbly believe, many another soul deprived to-day of the light of Catholic truth by other causes than invincible ignorance, with whom God, in His unrevealed mercies, will deal very gently, and in ways secret to us. For "the infinite merits of the Redeemer are before the mercy seat of the Father for the salvation of those that follow the little light which, in the order of nature, they receive."

Every good and every perfect gift cometh from God. Prior to Pentecost, strength, light, and

knowledge, not their own, came to heathen men. High moral truths and inspirations were occasionally uttered by Buddhist, Brahmin, Zoroastrian, Greek and Roman; and standing out from the general sin, like green islands from a sea, were lofty feelings that stirred in many a conscience. Thus God, the Holy Ghost, wrought from the first by His unseen influence even among the heathen, to hold them back from sinking, like the fallen angels, to that depth of debasement which is the normal consequence of sin. Indeed, no restoration at Pentecost had been possible if the Spirit of God had, at the Fall, cut off His influences completely from man. The day was gone, but the twilight was left. Ever since the very first sin the Holy Spirit has ever confronted evil in man by striving with the conscience. All, indeed, that was good in heathen lands, all the flowerets of the natural Eden that were left, all "the imperfect yet hopeful feeling after God," and all the dim visions of spiritual truth, tell of the play on earth of the general influence of the Holy Spirit prior to Pentecost.

Nor has that influence been diminished since Pentecost, in that part of mankind lying outside of the Catholic Church. Indeed, it has rather been increased in lands where the Catholic Church

has gone, or where its indirect influence is felt. So that, although outside of Catholicity no rare sanctity has been produced—no Philip Neri, no John Keble, no Francis Sales, no Jane Chantal, no Thomas Wilson, no St. Bonaventure, no St. Catharine, and hundreds of others that might be mentioned (for such are results only of the Sacramental life), yet not a little that is very beautiful, though in a far inferior sense, has sprung up from the quickening influence of the Holy Spirit under the twilight which has bathed the outlying regions.

It is to be borne in mind, that, starting from the boundaries of the Catholic Church, to which Body the Spirit has been given in His fulness, and going out to the utmost heathen to-day who have never heard of Christianity, the light of the Holy Ghost fades by such imperceptible degrees, that it is impossible to draw any hard and fast line anywhere, separating twilight from night. Nay, the very line itself between the outlying twilight and the Catholic day is somewhat blurred. For there are thousands who, though not submitting to the Church Catholic, are yet validly baptized, and who hold portions at least of the Catholic truth. And these profit, therefore, by those consequent and corresponding helps of the Holy Spirit, that are additional to His general

prevenient and coöperative graces. They have received the Holy Ghost through lay-Baptism ; but, being self-cut off from the Church, they are necessarily cut off, to greater or less degree, from those supernatural helps that are divinely designed to bring the spiritual nature to full growth and to ripe perfection.

II. *The Spirit's General work, prior to Pentecost, among the Jews.*

This part of the Divine Spirit's work began with that great event, the call of Abram, and ended at the Crucifixion, when the veil of the Temple was rent in twain. It can be summed up under the general statement, that it consisted in a preparation for the restoration of the race ; and that, to this end, first, the Spirit selected a nation out of the nations of earth ; secondly, He revealed to them the outward Law ; and thirdly, "He spake by the prophets."

The steps which mark the progress of this work were as follows, viz. : The call of Abram ; the selection of Isaac ; the choice of those who sprang from Isaac's son, Jacob ; the summoning of Moses ; the leading of the Jews out of Egypt ; the revelation to them of the Law, and the organization of the Jewish polity, with its typical priesthood and sacrifices ; the planting of the peo-

ple in the Holy Land, as a separate people, and as the repository of His Law and truth and promises touching the coming Dispensation; the inspiring of the prophets; the disciplining of the people till a portion of them, at least, namely, Judah and Benjamin, became permanently true to the one God and His Temple and His Law; the preparation of Sts. Mary and Elizabeth, and the sending of the Baptist.

Why were the Jews rather than any other people thus selected? We do not know. We know that, since Pentecost, the Spirit, in His special work, ever grants particular graces in larger measure to those who are congenitally ready to receive and profit by them, than to those who are not; and, apparently, on the principle, that, "to him that hath shall be given." But, at any rate, the ancient Jews were selected; and they stand out prominently above all other peoples prior to Christ in the illustration of those more tender faculties of human nature by which man looks up to God and corresponds with all spiritual influences.

If, as has often been said, the will so predominated in the Romans over the intellect and affections, that that people became not only the rulers of the world, but also the schoolmaster of subse-

quent time in matters of law and organization; and if, in the Greeks, the intellect and imagination so predominated over the will and the affections, that they became the schoolmaster of subsequent time in respect of fine art, literature, logic, and philosophy, surely the ancient Jewish people has been the world's schoolmaster in the study and practice of the spiritual life. They were the womb out of which the God-Man and Christianity issued. If, as a people, they were not congenitally ready to be selected and prepared for this great office, then so much the more must their exaltation and fitness for the function be attributed to the Holy Ghost. And even if they were congenitally ready, still the supernatural phenomena that accompanied the origin, organization and typical character of Judaism as a system, point to the particular operation of the Holy Ghost for their main cause.

It was the Holy Ghost that breathed into the spiritual plaints and pæans of the Jews the breath of perennial life. For Rome and Greece are dead; Justinian and Hector and Antigone, and the gentle Bion, and the gay Anacreon, are buried in the private delights of the rare student. But the words which gave utterance to the sorrows, the hopes, the anxieties, the penitence and

the joys of the sweet singers of Israel, are the very words in which the peasant of to-day finds relief. If Rome and Greece are dead, the Wandering Jew still lives.

It was the prevenient and cöoperative grace of the Holy Ghost that gave their exceptional character to the firmness of Abraham, the meekness of Isaac, the perseverance of Jacob, the purity and uprightness of Joseph, and the stern purpose of Moses; that inspired every lofty aspiration and dim fore-looking of the Jew, that fanned the holy zeal of the Maccabees, that perfected the character of St. Mary, and strengthened the trust of St. Joseph; that ripened Nathaniel's guilelessness, and that quickened the ready following of Andrew and Peter and John. And what shall we say of Jeremiah, and of the Baptist? We can only utter concerning each of them the very language of the Holy Ghost Himself: "Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb, I sanctified thee, and I ordained thee a prophet unto the nations." And yet so much greater is the special work of the Spirit since His restoration at Pentecost, that we are told that "he that is least in the kingdom of heaven, is greater than John the Baptist."

I cannot turn away from all this general work of the Spirit after the fall, and take up His special work since Pentecost, which, of course, is of far more interest to us personally, without a few words on one more of His operations, as He prepared Judaism to be the womb of Christianity and the prophecy of His personal restoration to Man. It was this: He inspired the Law, and "He spake by the prophets."

Who shall lay the measures of the Old Testament, or enter into the springs thereof? And who shall bind its sweet influences?

Consider, first, the diversity that is apparent on its surface. The Pentateuch moves with an epic cadence; Joshua rings with heroic numbers; and Judges sustains the martial strain; but in Ruth, the song sinks to a gentle pastoral, soon to break out as a sonnet in Esther, then swell to a drama in Job, and heave like a restless sea in the lyric Psalms.

From these it subsides to a quieter temper in Proverbs. Nor, yet, are its changing moods or matter exhausted. For, all at once, as though inspired by beatific vision, it rises suddenly into the brief, ravishing strains of the Song of Songs; then drops to a wail in Lamentations; and then, still never exhausted, mounts again on the sus-

tained, supernal utterances, loftiest of all, of the strange, sad, puissant Prophets. And yet with all this wealth—this extravagance of variety in matter and in manner, those books of the Old Testament—that growth of a thousand years, are but the nine and thirty parts of a one compact Epic, singing beforehand, with a supernatural unity of purpose, “The Word made Flesh.” The golden threads of Christ’s prophetic biography stretch like warp from Genesis to Malachi; side by side with these stretch also the silver warp of the acted prophecy of His life; and, intermingled with these, run, like meandering streams, the threads of genealogy from Eve toward Christ, and the bright lines of typical priests, kings, prophets and sacrifices. Nor must we forget that, here and there and everywhere, woven by the Holy Ghost into the wonderful warp and woof, are glittering diamonds:—Hannah, singing her wondrous magnificat; the infant Moses, saved from the decree of death; the child Samuel in the Temple, with his “Speak, Lord, for Thy servant heareth;” Joseph, beloved of his father, hated by His brethren and sold, but rich with the wealth and food of another land and feeding those very brethren; Noah, saving the chosen; Moses working miracles and ransoming his people; David in his royalty,

his sufferings, and his triumphs; Job in his temptations, his probation and his rewards; Esther pleading for her people; Judas Maccabeus fighting for them with a zeal which consumed him; Nehemiah rebuilding the ruins; Isaac on Calvary; Samson slaying great enemies by his very death; Jonah going "down to the bottom of the mountains, with the earth and her bars about him forever," but risen from the belly of hell; Elijah, ascending; Solomon, in judgment; Joshua, leading his people at last into the promised land; and finally Melchizedek, king of Salem. All these, and many more, sparkle in the Old Testament as scattered and broken reflections beforehand of the One Character of the Epic, Jesus Christ. Homer wrote of Achilles and his wrath; God wrote of the coming Messiah and His love. Who, indeed, shall enter into the springs of the marvellous Old Testament?

Nor does all this exhaust the wonders of this great work of the Holy Ghost. For there are also under-strains, which the attentive ear can detect in the steady flow of this one great harmony.

One of these under-strains is as follows. The Divine Spirit hath wrought into the structure of the Old Testament two developing lines; the

one a spiritual line, and the other an earthly; and He has displayed the conflict between the two as each goes up to its consummation.

The spiritual line begins in Adam, the Son of God in Eden; the earthly, in Satan. The spiritual line, broken at the Fall, is caught up again in Abel, whose slain lamb appeals to Christ and revealed religion. The earthly line continues in Cain, whose offered fruits of the earth scorned Calvary, and were the efforts of mere natural religion, that would enter heaven, indeed, but not by the Only Door. In the conflict of Cain with Abel begins the hate of infidelity and of all rationalism for Christianity. The strong, earthly Cain, killing the gentle, spiritual Abel, is the law of subsequent time; it is the struggle of pride with humility; of intellect with faith, albeit there should be no war between the two; of luxury with chastity; of anger with meekness; of covetousness with charity; of envy with gentleness; of the scribes with Christ; of Voltaire and Tyn-dall and Comte with the Church.

The spiritual line runs on again in Seth, in Enoch, who was translated; in Noah, who believed and was saved; in Abraham, who was called; in Joseph, who was rejected; in Moses and Job, and so on to the Baptist. And it cul-

minates at last in Jesus Christ Himself, the great Abel, and His Church.

The earthly line, on the other hand, continues in Cain, who took a wife and builded a city; in Tubal-Cain, the artificer in brass and iron; in Jubal, the inventor; in Lamech, the slayer; in Sodom, Egypt, Esau, Ishmael, the Philistines, Moab, the strong and wicked Babylon; and in all earthly pride and pomp, and boasting of mere material progress. And it culminates, at last, in the earthly consummation of the Man of Sin Himself.

While, between these two lines, stands out the frightful example of Lot and Lot's wife, those compromisers between truth and error; those trimmers between faith and heresy; those hesitants between the love of the earthly and the love of the heavenly. Ah! how much, in this age of schism and heresy and material progress—this age of boasting over steam-engines more than over holy souls, of pilgrimages to the shrines of the earthly Shakespeares, while the graves of the most illustrious saints are deserted, do we need strong Abrahamic men that hate a lie or even a compromise with error, more than they do starvation.

Again, the Holy Ghost hath welded into the

structure of the Old Testament another revelation; a revelation namely of God's will to earthly nations as such.

For, while the New Testament concentrates itself about the spiritual life of a single heavenly Individual (who was never given in marriage), His truth, His sinlessness, His resurrection and ascension, the Old Testament begins with a married pair and their sin; as it progresses, the pair become a family, the family a tribe, and the tribe an earthly nation. It is around this that the elder Testament concentrates itself; around its government, its material growth, its prosperity under obedience, and adversity under disobedience; and around its general career in peace and in war. Thus, while the New Testament is a revelation of God's will to the individual soul destined for eternity, the Old is, in this respect at least, a revelation of His will to the nations of the earth, as such, in time.

Divine principles are revealed, which, if obeyed, will secure happiness to the nation; but the neglect of which will bring war, famine, captivity, and disaster generally.* Thus, while a

* Richardson (*Diseases of Modern Life*), as quoted in a lecture by the Rev. Dr. W. D. Wilson, says of the Jews: "This race presents an endurance against disease that does not belong to other portions of the civilized world. The average duration of life for the Jew is

model man is set up in the New, a model nation is displayed to the world in the Old Testament.

That nation was to have God for its supreme King, and not money, or mere earthly prosperity and glory; it was, through rigid laws, to keep itself physically pure, if it would escape devastating disease; it was to have a care to its food, what it should eat and what drink; man and beast were to rest from labor at stated times; in its desire for gain it was not to despise holidays and amusements as a further recreation from work; it was to take means to escape all miserable local isolations and jealousies; and, to this end, the one part of the nation was not to remain in ignorance of, or misrepresent the other, calling them, on the one hand, thieves and robbers, or, on the other, mere shopkeepers, if it was to escape civil wars; it was to look well to

forty-eight years, against thirty-six years and eleven months for other nations. Half of the Jews born reach the age of fifty-three years; whilst in the other nations half attain only thirty-six years. Among the Jews there are few or no still-born children; insanity and idiocy are almost unknown. They escape all the great epidemics as no other people do. Consumption is comparatively unknown. There are no suicides, no drunkards, no prostitutes; a pauper or an abandoned population is nowhere found among them." These, says Dr. Wilson, are strange and very striking illustrations of the effects of the Jewish Dispensation on the people to whom it was given, and who received and observed it. Dr. W., in the above extract, has condensed Richardson's statement and omitted much of the details.

its morality, by having its families each dwell in its own abode, and not herd indiscriminately together in caravansaries, hotels, and watering-places; if it would be blessed with material wealth, it was to have a care not to be stingy toward God, robbing God to dress its children in purple and fine linen, but it was to pay liberally for the support of His temple, His altar, and His worship; if it was to escape barbarism, it was to take care to educate its children, and especially in religion; it was not to make slaves of its brethren, nor practise extortion; it was to take care that no tremendous wealth should accumulate in the hands of a few individuals, and it was to be merciful to the widow, the fatherless, and the stranger. Of course the measures adopted to carry out these great principles would differ from century to century, according to climate, the size of the nation, and its degree of civilization; but the principles themselves were unchanging.

And yet there are those on the line of Cain, Tubal-Cain, and Jubal, who declare the work of the Holy Ghost in the Old Testament to be effete, and who take the secret delight of an intellectual pride in reading it side by side with the Koran and the Zend-Avesta. But, nay, it goes forth, not only unique and supernatural

among all ancient books, but also a living voice unto all nations as such till the end of time; and who, indeed, shall lay the measures thereof?

Finally, and independently of all the above, the Holy Spirit hath filled the Old Testament with an inexhaustible store of spiritual reading. When the intellect is weary with thinking, and the faith with reaching and grasping, the hungry Spirit can betake itself thither and find rest and comfort, and refreshment and peace. The loving soul can find Christ everywhere in it, and be fed. "Blessed is the man who hath not walked in the counsel of the ungodly or stood in the way of sinners;" and who is this man but The Man, Christ Jesus? And who is he, too, "that hath not sat in the seat of the scornful," but Christ Jesus? And who is he "that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord," but Christ Jesus? And who cried, "Hide not thy face from me in the time of trouble," but He Who cried from the Cross, "My God, my God, why hast Thou forsaken Me?" And who is that, of whom it is said, "Lo, we heard of the same at Ephrata, and found it in the wood," but He, of Whom the shepherds heard at Bethlehem-Ephrata, and Whom all sinners find on the wood of the Holy

Cross. And what were those two sticks which the widow of Zárephath gathered on which to bake her bread, but the two beams of the Cross on which was prepared the Bread of Life? Trope, allegory, symbol, and anagoge crowd thickly together all through the Testament. Through them the Holy Spirit looks out from every page upon him who hath the spiritual eye to see;—the trope to tell him what to do; the anagoge, what to hope; and the allegory, what to believe. Under the warm sunshine of meditation myriads and myriads of spots in the Old Testament open their petals and exhale the sweet odors of their mystical meanings. Oh, ancient but ever-living voice of the Divine Spirit, Thou hast gone forth to human spirits in all centuries; and who, indeed, can bind Thÿ sweet influences!

But here we must close the treatment, however inadequate, of the general work of the Spirit after the Fall. There remains before us the treatment of His special work in the Church, and in the baptized man since His restoration to earth at Pentecost.

SECOND CONFERENCE.

SPECIAL WORK OF THE SPIRIT IN THE CHURCH.

GENTLEMEN :

We come now to the special operations of the Holy Ghost since Pentecost. These are twofold : first, His operations in the organic Catholic Church, and, secondly, His operations in each baptized man. Our topic of this evening will be His special operations in the organic Catholic Church as a whole.

The Holy Ghost was never incarnate ; but there is a certain sense in which we may regard Pentecost as the birthday of the Spirit ; for it was then that He descended from Christ's Body Natural upon the Catholic Church, and filled It with His presence, His light, and somewhat of His power. So that the Catholic Church stands, in this respect, unique among all the organic bodies of earth. Those operations of the Spirit which we have called general are observable everywhere throughout the human race. But His special and

far higher operations we shall find in the Catholic Church, and in those who are made one with Her by Holy Baptism.

The Divine Spirit could not return to earth at Pentecost without restoring that illumination, the loss of which was caused by His departure at Adam's sin. Nor could He return in fulness except to a sinless Personality. His very return to the Catholic Church proves Her to be holy, in that sense in which, as a Mystical Personality, She is distinct from a multitude of individuals told by number.

From all eternity the Holy Ghost had dwelt in God the Son. Now, when that Son became incarnate, it could not but be that the Spirit should pass also into that Human Body and Soul which the Divine Son took into eternal and hypostatic union with Himself. Furthermore, when the God-man framed, so to speak, and united the Body Mystical to Himself, it could not but be that the Spirit should pass into and dwell within It also; for it could not but be that He should fill that whole Being, whose underlying Personality was the Second Person of the Godhead. Thus, at Pentecost, the springs of light and life for the human race were extended from the Natural to the Mystical framework of the Body of

Christ. And the promise was fulfilled, "When the Spirit is come He will lead you into all truth." Implicitly this illumination of the Church was instantaneous; but explicitly it may be said to be gradual. For, as the Son revealed the Father to the world, so it was one of the functions of the Spirit to reveal the Son to the Church.

Here we have, then, the Catholic Church as a Body illuminated with all truth and designed by God to be perpetually present among men as a Divine Teacher of the world. There are only two attitudes possible to human beings in pursuit of supernatural truth. They must either receive and learn it from Her as humble disciples, or they must be original discoverers of it themselves and supreme judges as to what it is. There is, logically, no middle ground. The Protestant takes the ground that a man can teach himself. He reads the Bible, therefore, decides for himself as from a supreme bench, and becomes, as the case may be, a Baptist, General or Particular, an Anti-Mission Baptist, a Free-will Baptist, a Seventh-day Baptist, a Six-Principle Baptist, a Scottish Baptist, one of the River Brethren, one of the Campbellites, or one of the Winnebrenarians; a Mennonite, a Muggletonian, a Seeker, a Hicksite Quaker, a Gurneyite Quaker, or a

Wilberite Quaker, a Moravian, an Allenite, a Lifter, an Anti-Lifter, a Hopkinsian, a Shaker, a Scotch Presbyterian, Seceder, an Original Seceder, an Old-Light Seceder, a Baxterian, a Sandemanian, a Wilkinsonian, a Berean, a Dunker, a Daleite, a Methodist, a Primitive Methodist, a Central Methodist, an Independent Methodist, a Free Methodist, a Protestant Methodist, an Evangelical Association Methodist, a Methodist Reformer, a Whitefield Methodist Tabernacle Connection, or a Whitefield Methodist Lady Huntington Connection, a New-School Presbyterian, an Old-School Presbyterian, a United Presbyterian, an Associate Reformed Presbyterian, a Cumberland Presbyterian, a Morman, a Channing Unitarian, a Parkerite, a Universalist, a Congregationalist, a Cumminsite, a Plymouth Brother, one of the sect called "The Christians," or whatever.

Catholicity, on the other hand, takes the ground that man is a disciple in matters of supernatural truth. And Almighty God long since decided between the two by creating His Divine and Holy Church, filling It with the Holy Ghost, leading It into all truth to be the Divine Teacher of the world, and giving corresponding command to Its Priesthood, "Go ye,

baptize all nations, teaching them to observe and do all whatsoever I have commanded you," and "Lo, I am with you always, till the end of the world."

From the day of its Pentecostal quickening, the Catholic Church, thus illuminated, as was Adam before the Fall, with all necessary truth, has assumed the office among fallen and blinded men, and calmly performed the functions of the Infallible Teacher of the world. The world did not hear her Head, but bore false-witness against, and crucified Him. It is not strange that vast bodies of men should not hear Her, but misunderstand, misrepresent, and even persecute Her. Pride of intellect once set on foot in Eden runs its course. It is its nature to spurn the stool of the disciple and itself assume the master's desk. Nevertheless the Catholic Church is from above, and not from below. And She continuously speaks, as She always has spoken, with authority and not as the scribes. She has, therefore, Her pulpit, Her throne of truth; and She sets it up in all lands, that men may gather to it, and sit around its foot as disciples. No other system had this unique feature. It is a pulpit with authority, and not a lecturer's desk, for the suggestion of theories touching the truth, or for the exposition of

"views." Indeed, does it not seem to be a logical impertinence for systems claiming that each man is an equal of all others as a discoverer of supernatural truth out of the Bible and a judge as to what it is, to carry such a thing as the pulpit away with them from the Catholic Church whatever else they may carry; and summon men to it as to an authoritative teacher? Non-Catholic systems and the pulpit are really as incongruous with each other, as are non-Catholic systems and the Altar. And the consequence is, what they call their pulpit has already, in three hundred years, descended to the status of a lecturer's desk. To be strictly logical, they should have only a Bible society to place a Bible under the eyes of each individual discoverer and judge of the truth. The Quakers, indeed, in abolishing Altar and Sacraments, have very logically abolished the pulpit also.

Behold the aspect, which those who act under the non-Catholic theory present. Are there not thousands of sincere and earnest men to-day, who, all at sea, are perpetually asking, each his brother, what he thinks, what his belief is, what his view is, what his persuasion is, what his judgment is, touching this, that, or the other fundamental point? And this, notwithstanding God

made His revelation of fundamental truth eighteen hundred years ago? Are they not all ill at ease, all restlessly in search of help? Oh, the hunger of the human soul, and at once its helplessness, which this bespeaks! If it was the Bible, and not the Church, which was to reveal truth; if each individual man is a discoverer and judge of the truth, and is personally and infallibly guided by the Holy Ghost to find it as he reads the Bible, what, pray, do these judges and original discoverers of truth out of the Bible, need the help of all manner of men, their fallible fellows, for? Do they not all put themselves, after all, in the attitude of helpless searchers? Gentlemen, we are all learners. We cannot escape the decree of Eden when man received in his nature, not only the wound of weakness of will, but also the wound of ignorance. And, as such learners, shall we seek to learn of each other, ignorant and uncertain as we all are by nature; or shall we recognize the Divine Teacher on earth, thank God for Her, and sit as disciples at Her feet to receive the truth?

The Spirit's special operations in the Church are to illuminate and to sanctify Her. Let us take up, and reverently study, first, the Spirit's special operations as the Illuminator of the Church.

1. Before a line of the New Testament was written, the Christian Church was in existence; equipped with Her ministry, Her truth, Her Sacraments, and Her liturgy. With these She spread, after fifteen years had elapsed subsequent to Pentecost, east, west, north, and south. Did She carry away a New Testament with Her from Jerusalem for mere individuals as such to learn the truth out of? She had no such book. The Holy Ghost had endowed *Her* with the truth, without the New Testament, and prior to its existence. She baptized Theophilus, and gave him Her Christian doctrines, before St. Luke penned to Theophilus either of those letters which have subsequently been known under the titles of St. Luke's Gospel and the Acts. She planted Herself in Antioch, in Thessalonica, in Colosse, in Corinth, in Rome, in Ephesus, in Laodicea, and preached there the truth, with which She had been illuminated, long before St. Paul wrote any of his epistles; She penetrated to Gaul and Spain, and still not one of the epistles had been written. Indeed, nearly a decade elapsed after Pentecost before St. Matthew's Gospel is supposed by anyone to have been composed. I suppose it is well understood that many erudite Christians, both Catholic and Protestant, are convinced that St. Matthew's Gospel, as

we have it, was not written by its reputed author, but was a compilation from previous documents; and that those previous documents were Memorabilia of St. Peter, St. Matthew's "Sayings of our Lord," and probably a collection of the "Sayings and doings" of our Lord. And that St. Mark and St. Luke produced their gospels from previous documents. St. Irenæus speaks of "an infinite number of apocryphal scriptures." At any rate, nearly a quarter of a century passed before the earliest of the epistles was penned; thirty years elapsed before St. Mark's and St. Luke's gospels are supposed by anyone to have been written; and nearly three quarters of a century, before St. John produced his gospel. Now it were, of course, madness to suppose, that the Christians of all these years were without the Christian truth.

Meantime, such parts of what we now call the New Testament as came from time to time into existence, were known only to those small portions of the Church to which each, as a letter, had been addressed. A whole century elapsed—indeed it was not till long after the last Apostle had gone to his grave, that there was the slightest pretension towards gathering these writings together. Even then some of the books of the

present New Testament were not in any of the collections; while others that are not in the New Testament, were included in some of the collections. For it is to be remembered that printing had not been invented, and each document had to be laboriously transcribed. Nor was it till the beginning of the fourth century that the New Testament, as we have it, stood at last, as a collection of manuscripts, marked off by the Church with distinct boundaries from all other writings as holy and canonical. And yet during all this time, generation after generation of Christian saints and martyrs went up to their reward, in the confidence of a certain faith and in communion with the Catholic Church. Thus, it will be seen from all this, how little was the Holy Church as a receptacle and Teacher of the truth in absolute need, *sine qua non*, of a canonical book, however precious that Book may be, and however jealously She may have cherished and defended it after She had collected it together. Indeed, in the latter part of the second century, St. Irenæus, after giving the substance of the Catholic creed, says: "Those who, *in the absence of written documents*, have believed this faith, are barbarians so far as regards our language, but as regard doctrine, and manner and tenor of life, they are, because of

faith, very wise indeed; and they do please God, ordering their conversation in righteousness, chastity, and wisdom. If anyone were to preach to these men the inventions of heretics, . . . they would at once stop their ears, and flee as far as possible; not enduring even to listen to the blasphemous address. Thus, by means of that ancient tradition of the Apostles, they do not suffer their mind to conceive anything of the doctrines suggested by the portentous language of these teachers, among whom neither Church nor doctrine has ever been established." (Book iii. of Her. p. 265). He declares, in the same chapter, that there were, in his day, many nations, who held the truth which the Church had conveyed to and taught them "without paper or ink."

In short, wherever the Church went, She went not as the bearer of the New Testament to individuals, out of which each was to discover the truth, but as a living and authoritative Teacher Herself of the truth. She went, too, in that calm confidence which only the sure knowledge that She possessed the truth could give Her. Without a line of the New Testament, the Christian doctrines were woven ineradicably into Her very apostolic structure; wherever She went She therefore carried them. And were such a stupendous

disaster to happen to-day as the total destruction of the New Testament, still would She bear on the truth, as She bore it in those early days before any of the New Testament was written, and in those later days before it was collected together. For, Her truths of original sin and regeneration are the very substance of Her Baptism; Her truths of the seven gifts of the Spirit are inseparable from Her Baptism and Confirmation; Her Sacrificial Sacrament carries within it the doctrines of the atonement, of intercession, of the perpetual Priest and the One Sacrifice forever, and of the nourishment of souls in the Body and Blood; Her doctrines of the Trinity and the Incarnation are enshrined in Her Apostolic creed; Her penance carried with it the doctrine of the pardon of sins; Her sacrament of Orders, the doctrine of the unbroken Priesthood in the Apostolic succession; Her matrimony, the unity between Christ and the Church; Her decalogue, the doctrines of moral theology, and Her fastings, prayers, and almsgiving, the doctrines of ascetic theology. Thus it follows that Christianity was, and is to-day, derived primarily from the Church as a living Teacher divinely illuminated and not from the Scriptures. Such, then, was the first function of the Holy Ghost as Illuminator.

2. Let us pass now to His second function. In the Blessed Trinity the Holy Ghost is the uniting element of the Father and the Son. He is, therefore, the "Author of all sacred unions." Having, in His office as the Great Uniter, joined the Man's Nature to the Godhead in Christ, according as it is said, "He was conceived by the Holy Ghost," and having filled Christ's Manhood with Himself; having, furthermore, united the Body Mystical to the Body Natural, and filled the Body Mystical with Himself; and having, as we have seen above, illuminated the Body Mystical with the truth it was to teach, and set that truth in the indestructible casket of its Sacraments and general framework, He does not pause. In a richness of effort He begins to perform another function as Illuminator. He proceeds, namely, to inspire the Apostles, and other holy men within the Church Herself, with various degrees of inspiration; and, through them, he begins to send to, and deposit in, various parts of the Church many holy writings. In some of these scriptures He permits no mixture of error; from others He does not restrain error, as, from the human ignorance of the penman, it creeps in more or less. Some Christian in Rome holds one of these writings; the city of Corinth holds two

others; there are two others in a town of Macedonia; one is at Ephesus; the Bishop of Smyrna, has another; the Archbishop of Crete has still another; the Christians of the town of Laodicea another; Antioch had a manuscript containing St. Peter's Recollections of our Lord; Jerusalem had the Recollections of St. James, St. Simeon, and St. Jude. Thus innumerable, more or less holy, writings gather severally in different parts of the Church; letters of the Apostles, to single parishes and to single individuals, some of which letters are in the New Testament as we have it, and some of which are not; letters and writings of other holy men besides Apostles, some of which are in the New Testament, and some of which are not; epistles of St. Barnabas, and of St. Clement; the Acts of St. Andrew; the writings of St. Bartholomew, of St. Ignatius, of Hermas and of St. Polycarp; St. Paul's epistles to the Laodiceans and to Seneca; the lost gospel, from which Justin Martyr evidently quoted, or the Hebrew Gospel of the Twelve; St. Matthew's collection of the sayings of our Lord; the Clementine gospel; the gospel of the Egyptians, quoted by St. Clement of Rome, and by St. Clement of Alexandria, etc.

Late in the first and in the second century pious souls begin to make collections out of these

many documents. Of course the several collections differed from each other as wholes, according to the views of those making them, or to their ability to secure from different parts of the Church copies of the different writings. This goes on until near the beginning of the fourth century, when a great and ever blessed event happened to these various collections. The Emperor Diocletian's fearful persecution began. It was the greatest as well as the last of the ten persecutions. But the great and inestimable treasure, namely, the New Testament, which it was one of the means of giving to the Church, was worth all the blood of all the martyrs it carried to the flames or to the rack.

By governmental orders the apprehended Christians were to give up their holy writings. Those among the lapsed who, under pressure, had yielded to this demand, and who, on the cessation of the persecution, applied to the Church for restoration to communion, were called Traditores. It was this demand for the sacred writings that forced this highly important question upon the Church, namely, "Among the multitude of more or less holy scriptures in my possession, which are my Sacred Writings?"

It was then that the Divine Spirit within the

Catholic Church, as Her Illuminator, guided Her, as She proceeded to select, out of the innumerable scriptures of Her Apostles and other holy men, those letters to private individuals or to separate parishes, and those other writings, or compilations, which together have since been called the New Testament. On the one hand St. Clement's and St. Barnabas's writings had often been quoted as divine and authoritative; St. Paul's epistle to the Laodiceans had also been thus quoted. But the Church, in Her divine illumination, as, guided by the Holy Ghost, She made up the canon of the New Testament, rejected these as well as others. On the other hand, doubts had been entertained about the authority of certain other books; but the Holy Church, guided by the Divine Illuminating Spirit, accepted and inserted them, nevertheless, into what She was to declare to be Her canonical New Testament. It was not till just as the fourth century was closing, that the canon of Scripture was finally decided by Her. Thus She first tested by Her truth those very documents, before She sanctioned them as canonical, which have subsequently been erected as the tests of Her truth. But the historical fact cannot be wiped out that the Scriptures rest on the Church for their authority, not the Church on the Scrip-

tures. And one of the most ingenious devices of Satan, whose aim ever was to turn blessings into curses, has been the dislocation of the Bible, and its transformation from the unspeakable blessing it is, ever has been, and ever will be to the Catholic Church and Her children, into an idol outside of that Church, destroying the faith and the peace of its idolaters. The peace, I say; for the Bible having been torn three hundred years ago from its holy home, and set up naked to be adored, presents at last the aspect of being in a mere pillory instead of a niche; where it is now pelted and defiled and scoffed at by those unfortunate persons who, having long since been deprived of the Church, have lost understanding of and respect for the Bible also. Thus in the case of thousands, nay of millions, hath the ingenious Satan succeeded in making a shipwreck both of Church and of Bible. If the Holy Catholic and Apostolic Church, illuminated by the Holy Ghost, was competent to test by Her truth, and, thus to select from among innumerable more or less sacred writings, those which were to be regarded as canonical either in a primary or secondary sense; that is to say, if She was the supreme judge as to what should be considered to be Her Holy Scriptures, She in the same plenitude of

illumination is the supreme judge as to what that Scripture means. Its interpretation is Her holy truth, and not the crude notions of the tinker, the cobbler, or the child. Is there not something sad, not to say awful, in that reversal, which seats a child in the throne of judgment for itself, with the great and profound Bible, in which the Apostle says are so many things hard to be understood, beneath its little feet to be judged, and gravely, nay even boastingly, reading it to him "without" (as they say) "note or comment?" Is it strange that the Christian faith of nations should be shipwrecked?

3. We come now to the third progressive function of the Holy Ghost as Illuminator of the Church. That same Spirit, Who first gave to the Church the truth, must perpetually preserve it, or in the end His original gift would prove valueless. The Holy Ghost imparted, therefore, to the Church, according to Her needs as heretics arose attacking Her truth on all sides with subtle and destructive definitions, a correspondingly fuller and clearer conception of that truth; a more distinct view of its separate parts, and of the relationship between those parts; and it enabled Her to define Her truth to the world more and more precisely and fully.

To this end it was not always necessary to call General Councils. But the process was this, namely, some subtle perversion of Her truth would, for instance, arise in a given province. A fallible Provincial Council would meet. If it condemned the heresy, and if its decrees were recognized as sound by other Provincial Councils throughout the Universal Church, the matter was settled; the whole Church had thus spoken, without the further assistance of a General Council. If, however, that fallible Provincial Council gave the stamp of its authority to the heresy, or if its correct decision was still further disputed, and the heresy began to spread, there was trouble at once in the Church; and eventually, a Council, intended to be General, was convened. If the decrees of such Council were not accepted by the Universal Church, that Council, though intended to be general, was not afterwards regarded as such. But if its decrees received the stamp of confirmation by the Church Universal, such Council ranked ever after as General, and the language of its decrees became the voice of the whole Infallible Church, announcing to the world the everlasting truth as it had been from the beginning. Thus "the corporate principle was recognized in all the Church from the beginning," from the very Coun-

cil of Jerusalem itself mentioned in the Acts ; this is what the confirmation, not only by the Bishop of Rome, but by all other Bishops, of the decrees of the General Councils means. This corporate principle based upon the fact of a diffused life in all the Church as the Body of Christ filled with the Holy Ghost, the Illuminator, is directly opposed to the modern Papal idea, which has set up a fixed local centre, a single human head as infallible. "According to this fundamental principle the whole spiritual life that is in the Church must, in its various degrees and methods, conspire and unite, before any decision upon controverted truth can be held to be absolutely final and authoritative." The Holy Spirit is one ; and He in His fulness is in the whole Church. In His fulness He is not in any one man only, nor in any one part of the Church only. It is the whole Church acting as a unit that He guides into all truth. And each man, however exalted, Bishop, Archbishop, or Pope, must take his truth from Her. If any single man, or if any part of the Church, as for instance the Anglican, the Roman, or the Greek, acts and speaks independently of the rest as a definer of truth, it is but a fallible voice that the world hears, and not the voice of the Omniscient Son speaking from His Body. That

which has been defined or accepted by the whole Church has ever been held to be the truth by all parts of the Church, however they may have differed on other matters; and is still taught to-day with one consent by all parts of the Church, Anglican, Greek, and Roman. This is the Catholic *Faith*; anything in addition to it may be Anglican *doctrine*, or it may be Roman *doctrine*, or it may be Greek *doctrine*, or it may be *pious opinion*; but it is not the *Catholic Faith*.

And here, gentlemen, we are led up to that burning question of the day, which some of you have privately asked me to treat on in these Conferences, what is the *Ecclesia docens*—what and where is the Living Voice of the Church. That in which the unwary Low Churchman, who is passing through a little ritual on his way to Rome, is caught by Rome, is the trap of a false emphasis. He is ensnared with the words “Living Voice.” Not, indeed, that the voice of the Divine Teacher should not be living; that is to say, that it should not speak as a teaching voice to the men of to-day. But it must utter the words of the *Divine Teacher* on earth, and the question is what is the *Divine Teacher*? If the argument from emphasis be used let us lay the stress on the right words. It is *The Church*, and not something else, that we want to

teach us our Faith. What, then, we want is "The Living Voice of the *Church*;" some living voice that shall tell us whatever the Church has defined or accepted to be the unalterable truth. Now, according to Catholicity, the Church consists of those bodies which, however they may differ on other points, unite as one body in bringing down to the present day the Apostolic ministry in regular succession, in not denying the Apostolic Sacraments, and in holding with consenting heart the same mode of Catholic worship and the same Catholic Faith that the Church held in the first seven centuries of Her existence. According to Rome, the Church consists of something else. It is clear, then, that the very first thing to be decided is, which is the true conception of the Catholic Church. That question decided, the question of the Living Voice is as good as settled. In the Conferences of last May the Catholic conception of the Church, and not the Roman, was proved correct. According to that Catholic conception, the Roman Communion is only a part of the Catholic Church. Now, each part of the Church must be, in its corporate capacity, the mouth-piece to utter that to the world which the whole Church, of which it is a part, has declared to be true. And precisely this function does every part of the Church, Anglican, Greek,

and Roman, perform to-day. If any one of these parts define anything over and above what the whole Church has settled to be true, that part, acting without the rest of the Church, is in so far fallible, and its *ipse dixit*, when it adds anything to what the Church has said, is not binding on the conscience under penalty of mortal sin, for it is liable to revision by the whole Body.

Now, we have, I repeat, already seen in last May's Conferences what the Catholic Church is, as well as what She has defined to be true and has accepted as such. We have seen, that, in the fulness of time, after every exit toward dogmatic error had been closed by the decisions of the first six great Councils, Almighty God, having thus shut up and concluded the great fundamentals of the Faith, permitted in the ninth century human infirmity in the Church to take its course for awhile in the alienation between the eastern and the western parts of the one Catholic family; thus rendering the assembling of another really General Council impracticable, until the time (which has not come) shall be ripe for Him to define the minor and far less important portions of truth, and thus to complete the great structure of the Faith by adding to it by further definitions its pinnacles, mouldings, and more delicate tracery. As

centuries passed before, in God's judgment, the ripeness of time had come for Him to define, through the Church, the great fundamentals of the Faith; so clearly in His judgment the century has not yet come for it to be necessary for Him to go on further, and define the smaller niceties of the Faith. Meantime, it harms not any of us, in whichever part of the Catholic Church we be, so far as our eternal salvation is concerned, to be left for a while to our varying pious opinions, and to the exercise and freedom of mutual discussion about those less important particulars; especially as we are evidently learning the lesson by experience, and in a way which, humanly speaking, we could not otherwise learn it, that the great Catholic Church, if it is to battle in the life of the earthly ages, must leave its infantile state of Chinese uniformity without variety, and accept the adult condition of diversity within Catholic unity.

Man is always in a hurry; not so God. And this impatience and hurry to have every conceivable new question settled at once, is Rome's fallacy that vitiates her conclusion on the whole question of the Living Voice. This impatience causes her to ride blindly over every other consideration.

But, God, having in His wisdom erected the

Faith by very many definitions in the first six ages of the Church, leaves for a while the whole Church, in each and all Its parts, to go down the ages, and, however those parts may differ on other matters, to reiterate that Faith, at any rate, by Living and consenting Voice.

The Living Voice must thus be the Living Voice of the *Church*; *i. e.*, a voice which cries just precisely what the Church cries, and that only, as binding on us under penalty of mortal sin. If it add anything else *as thus binding*, it may be a living voice, but it is not the Living Voice of the *Church*.

What Rome means by a Living Voice, is a voice, not that shall simply speak all that the Church has hitherto defined, but a voice that shall be ready at any hour of the day or night to settle infallibly all manner of new questions that anyone may propound, and so be something that anyone can run to, sure that every new thing it says is the infallible truth. Ah, gentlemen, Rome must not be permitted by us to ignore the very question at issue, whether God does not, for the present, refuse to define anything additional to that which He has already defined, wisely overruling the sad divisions of the Church into Anglican, Roman, and Greek to this

very end. A perpetually defining voice may be very convenient, but it is a vastly different thing from a Living Voice perpetually teaching all that the Church has ever defined.

This idea that the Catholic Church must always be in such condition as to be ready at any hour of the day or night to define new truths, is the childish impatience of man, not the wisdom of God. It is to have God the Holy Ghost at our beck and call, the slave of our wishes, regardless of His own infinite discretion in the premises. If in His wisdom He refuse to speak at their bidding, they then proceed to overthrow the Apostolic constitution of the Catholic Church which impedes their wishes, and to establish a *Roman* Catholic Church, which shall, in this respect, be plastic to their whims, by being ready to define new truths whenever they please. The old Catholicity was not good enough for them. Gentlemen, this may give them a defining voice, but the voice is not the Living Voice of the *Church*.

You have to-day (and every Roman Catholic has, and every Greek Catholic has) all that the Church has ever defined, uttered to you by Living Voice in the Creed, the liturgies, and the Sacramental prayers of all three parts of the Church.

And each great Communion, Anglican, Greek, and Roman binds all its Bishops, Priests, and Deacons to use Her formal language and teaching to you and to preach according to It; thus setting forth in formal Living Voice the great Catholic Faith as it has been once for all defined by the Church. And if anything additional that is false happens to be set forth by individuals, thank God, the disaster is by no means eternally vital. And if any Priest refuse to use this Her formal language, She sooner or latter disciplines him, and sends him to the limbo of the Cheeneys and the Colensos; his recusancy, meantime, and his eventual fate, only bringing out more prominently than ever to public attention the unalterable Faith which She teaches through Her formularies.

I do not mean to say that, owing to the human element in the Church, there have not been times when *discipline* is so relaxed for a while, that there are warring voices in the pulpit and the theological seminary. A century or so ago this was the case in the Roman part of the Church. Bishops, Priests, Deacons, and theological seminaries, all over Germany, France, and elsewhere, and even in Italy within sound of the Vatican, fulminated and taught with impunity for years what that Communion held to be heresy.

Papal bulls and conciliar decisions against Jansenism were, for a while, in vain. But after a time Rome got out of the scandal. And to-day an analagous state of warring voices exists in the Anglican Communion. It is not for Rome, who has just gotten out of her temporary glass-house, to be pelting stones at us who are temporarily within ours. But, after a while, this scandal of ours will be cured also. It has always been the instinct of the Catholic Church, in all Her parts, in dealing with these acknowledged evils, to be merciful up to the last moment of patience, and to cure rather than kill Her recusant children.

We must look at these things in the large, and wait for the corporate action of our Anglican mother; who, sometimes seeing that an evil is steadily curing itself, as guided by the overruling action of the Holy Ghost, quietly waits and lets it do so, notwithstanding the efforts the other way of a clear majority of Her children within Her. And we should not personally lose our mental equilibrium because affairs in our parish, or in our diocese, are clearly, for the time being, not in accordance with the real teachings of our mother and of the Catholic Church in its best and purest ages.

We come now to the second great function of

the Holy Ghost, namely, His work as Sanctifier of the Church.

Jesus Christ, as the Head of the Church, is indeed the Fountain of all sanctity to the Mystical Body. He is the Fountain to It even of the Holy Ghost, Himself; for as St. Gregory Great says, "The Divine Spirit proceeds from Jesus Christ by substance." And thus proceeding from Him, as from a fountain, and descending and filling the Church, the Holy Ghost is Her great Sanctifier. His union with Her, though it be not hypostatic, makes Her "a glorious Church, not having spot or wrinkle or any such thing, holy and without blemish." She stands on earth, therefore, the source of holiness to all Her sinful members. From Her, as from an earthly reservoir of sanctity, flow forth the seven great special graces through the seven sacramental channels, to enfold the whole spiritual career of man on earth. First, Holy Matrimony; natural marriage is indeed holy, it was instituted by God in Eden. But since the advent of the Saviour, Matrimony has been elevated to a Sacramental status also, as a type of the prolific union betwixt Christ and His Church; and as such, like all the other Sacraments, it conveys special graces to those who enter it. Natural marriage was instituted

in Eden to replenish sinlessly *the earth*. But Christian Matrimony has remote reference to *heaven*; for through it children are sinlessly brought into this world, destined for the Sacraments here, and for a blissful eternity hereafter.

Secondly, by Holy Baptism the Spirit quickens the child, thus brought into the world, with a supernatural life. Thirdly, by Holy Confirmation, He adds, indeed, no new graces, but He enlarges to it the endowments of Baptism, in order to carry its supernatural life out of its germinal state.* He cures it by Holy Penance, when it is sick with mortal and venial sin; ever strengthens and refreshes it through the Holy Eucharist; provides instructors and care-takers for it by Holy Orders; and, finally, by Holy Unction either raises it from threatened temporal death, or sends it, soothed, healed, and calmed into eternity. These seven Sacramental streams flowing from the Holy Church, are themselves immutably pure and divine. They are, indeed, the *Holy Sacraments*. They cannot be tainted either by those who administer them, or by those who receive them. Human frailty may, it is true, erect a bar to stop the entrance of their graces into the soul; but themselves it cannot stain.

* St. Thomas, 3d part, Summa : Quest. 72, Art. 7.

For it is out of man's power to alter God's streams of grace into rivers of corruption; and they flow forth from the pure fountain of the Church, the rather themselves to purify the pollution which they seek.

And, as Her Holy Sacraments cannot be affected by the frailty or sins of the human will, so neither can the Holy Church Herself; for Her will and mind, are not those of Her fallen members, but they are the will and mind of Her Head. The "intention," therefore, with which Her Holy Sacraments are administered, is the "intention" of Her Head, Jesus Christ. It is He that is the real Baptizer, and Confirmer and Ordainer; it is He that consecrates the bread and wine; it is He that forgives sins; and the mere human Priest, of whom He makes use in the administration of each of His Sacraments, is as powerless to thwart Christ's intention in these respects by his personal sinfulness (even by his grievous sinfulness) or by his petty hostile "intention," as that same human Priest is imbecile in his own power to recreate a soul, or to forgive its sins, or to change bread and wine into the Body and Blood. St. Augustine says, in his sixth Homily on St. John, "What did John learn from the Dove, but that there was a peculiar power *in*

Christ, of such a nature, that, although many ministers, righteous and unrighteous, should baptize for Him, the sanctity of Baptism was not to be attributed to any but Him on Whom the Dove descended: of Whom it was said, 'The Same is He which baptizes with the Holy Ghost.' If Peter baptizes, this Same baptizes; if Judas baptizes, this Same baptizes." He declares that each person baptized is not to be "thought to receive a better Baptism according to the merit of him that baptized him." O, humble soul, as you bring your infant to the font, as you lead your boy to Confirmation, as you kneel yourself at the throne of absolution, or at the Altar of strengthening and refreshment, it is God that is your confidence, not man. The "intention" likewise, with which the Church's Holy Orders are conferred, is the "intention" of Her Head, Jesus Christ. And this cannot be thwarted by the human frailty or evil and hostile designs of any Bishop, whom as an organ of His Body Mystical, Christ uses as He administers the Sacrament of Orders. This is one of the truths, with which Catholicity confronts Romanism, with the latter's dogma that correct human intentions are necessary to the validity of a sacrament.

To every priest the great fiat is uttered by

Christ, "Receive ye the Holy Ghost for the work of the Priesthood;" at every Baptism, God is thanked in that *He* hath regenerated the human being with the Holy Spirit; at every Confirmation, *He* is besought to strengthen the candidate with the Holy Ghost; at every Eucharist, the power of the *Holy Ghost* is invoked that the elements may become the Body and Blood. It is the Holy Ghost that unites the Father and the Son in God, for says St. Augustine, "He is the fellowship of the Father and the Son." He unites, too, the Man's Nature to the Second Person in the Incarnation; He unites the Body Mystical to Its Head; He unites the individual, in his soul and body, to the Church at Baptism; He unites the elements to the Body and Blood at the Altar; and in those who have communicated sacramentally, He worketh interiorly, making them one with Christ's Body and Blood, and Christ one with them, and them one with each other. And so, coöperating with the Son Whom we have received, the great Uniter rebinds together the elements of each soul disintegrated by sin, raising it from its ruins, and to raise at the final day the whole being from its death; and, moreover, in His great office as Uniter, He rebinds all souls, once fallen away from God and from each other into

the communion of saints, and back again to God. Physically we cannot live without food, and it is equally true that we cannot live without the breath of life. We may breathe, but without food we die. We may eat, but without breath we die. And we cannot live unless our food, too, is assimilated into our muscles and bones and nerves in constant reparation. What! will the world dispense with the Body and Blood, and substitute a mere memory of a past tragedy for them; will it dispense with the perpetual Incarnation, and think to live by "filling its belly with the east wind?" Spiritually we cannot live by the Holy Spirit alone. We must have the eternal nourishment of Jesus Christ's Human Nature; we must have the strengthening Body, and the refreshing Blood of Him, Who, equally with the Spirit, is our life; and we must have the breath of life, too, from the Holy Ghost, Who not only issues to us from the Son, but also unites us to and assimilates Him as our Divine Food, with ourselves.*

From the first the Divine Spirit hath ever co-operated with the Son. He descended upon Him at Bethabara. It was "of the Spirit" that Jesus was "led up" to Quarantana to be tempted. It was by the "Finger of God," that is to say, with

* I am indebted for this illustration to Rev. Dr. J. H. Hopkins.

the coöperation of the Holy Spirit, that Jesus wrought His miracles and taught; on Calvary it was "through the eternal Spirit," that Christ "offered Himself without spot to God." And, finally, as at the Incarnation, Jesus Himself had said, "Lo, I come to do Thy will, O Father," so, when that same Jesus ascended, the Holy Ghost also, Who had thus with infinite zeal coöperated with the Son in everything, descended with, as it were, the utterance of the same great words, "Lo, I come to do Thy will, O Son, and Thy will, O Father. Still to coöperate with both, comforting, enlightening, sanctifying, pleading within sinners, and making intercessions for them with yearnings that cannot be uttered."

Henceforth the work of redemption and sanctification go on hand in hand. Each, the Son and the Spirit, coöperating with the other in both. We are members of Christ; we are at the same time the temple of the Holy Ghost. As sanctification could not precede redemption, so, we may reverently ask, what were redemption without sanctification; what, to speak humanly, were the special work of the Son without the special work of the Spirit also? The Holy Spirit applies to men the work of their Redeemer. Blessed coöperators three, Father, Son, and Spirit,

carrying out, in concomitancy, for us and in us, the one will of God.

In short, "The Holy Spirit dwells in the mystical framework of the Body of Christ, ever flowing forth to It from Its Head, and diffusing throughout It from Its Head powers of life, powers of authority, powers of strong mutual support, powers of personal holiness, and at the same time authorizing, empowering, and sanctifying men as organs of the Universal Body, and representatives of It to do the blessed offices of the collective Priesthood to single souls."

Finally. The Divine Spirit, coöperating with the Son, is not only thus the source of the infallibility and of the holiness of the Church; but as the "author of all unities," and being Himself one, and being one with Christ, He is the source also of unity to the Church; joining, as He does by the Holy Sacraments, the members one to another, and all to their exalted Head; and making the Church "the kingdom of the Incarnation as well as the kingdom of the Spirit." There is a sense in which, if Jesus Christ is the Head of the Body, the Church, the Holy Spirit is its living Soul.

He is the source, too, of the Catholicity of the Church; since He has endowed Her with all truth,

and all means of grace ; and thus adapted Her to enfold all men, if they will, into Her blessed unity.

And He is the source of Her Apostolicity, inasmuch as, by His continuous life and union with Her, and His continuous operation in uniting Her to Her Head, He gives continuousness to Her life, preserving within Her from Apostolic times the Apostolic faith, the Apostolic ministry, and the Apostolic Sacraments.

THIRD CONFERENCE.

SPECIAL WORK OF THE SPIRIT IN THE SOUL OF THE BAPTIZED INDIVIDUAL.

GENTLEMEN :

In the last Conference we considered the Spirit's special operations in the Catholic Church as an Organic Body. To-night let us pass to His operations in the baptized man. In this Conference and the next we shall watch the structure of the spiritual life in the soul, as under the special operations of the Spirit, it slowly goes up from virtues and gifts unto fruits, works and beatitudes. But to-night it will only be possible to show the foundations of that spiritual life which the Holy Ghost lays in the soul ; reserving the process under which the superstructure goes up for the closing Conference next Wednesday evening. Let us begin, then, with the adult before he is baptized.

I. It is unnecessary to define again the prevenient and coöperative graces of the Spirit. Suffice it to say, the soul can do nothing whatever

without the help of God. Its very first movement, therefore, toward the truth and salvation is preceded, and helped, by a secret springing up within of Divine grace, which comes from the loving Spirit, the Lord and the Life-giver. If the man coöperate with this prevenient grace, the Holy Ghost continues to work with and help him in all those illuminations, growing convictions, and drawings, that precede Baptism.

One may ask, at this point, why is it that Baptism and the Eucharist are necessary to the spiritual life? That is to say, why may not the Holy Ghost alone complete the man's illumination and sanctification? Why do we need within us, besides the action of the Holy Ghost, the continuous action also of the Son? The Son, it may be and is said, died for us eighteen hundred years ago; He ever intercedes for us in Heaven; what more do we need than that the Spirit should simply quicken our memories of that past tragedy, and our faith in Christ as our Mediator and Interceder in Heaven? This objection of Protestantism to Catholicity deserves an answer. It is to be remembered, then, that the condition of human nature after the Fall was, in one respect, very different from its condition before the Fall, and it is that very respect that is vital to the point. For

before the Fall, human nature had come fresh from the Creator's hand. It presented, therefore, no obstacle whatever within itself to the action upon it of supernatural influences. But sin introduced into it the seeds of death; and reared within it an obstruction to supernatural influences. Our fallen nature needs, therefore, the gift of a pure humanity to enter into it and penetrate to its very springs. As the evil comes to us by the communication of the imperfect nature of the First Adam, so it must be cured by the communication to us of the Perfect Nature of the Second Adam. We must be, that is to say, as actually reborn from Christ in body and soul, as we are literally born from Adam. We must have Christ's Nature as truly as we have Adam's. As the creation of the race was begun in Adam, and continued on earth, so its recreation was begun on earth in Christ and must be *continued* on earth. Thus, we need the Son's Human Nature working within us in addition to the Spirit's influences. Indeed, says St. Augustine,* "Christ hath *so* promised to send the Holy Ghost, as *Himself* also to be with us forever." Thus the Holy Ghost is in the saints, not *instead* of Christ, but together with Him. And herein lies one of the broad dis-

* Hom. St. John xvi. 5.

tinctions between the Catholic and the Protestant presentments of Christianity. Indeed, the Divine Spirit requires, so to speak, Christ's sacred and pure Human Nature, as an instrument with which to work out the cure of our fallen human nature; "Verily I say unto you ye must be born again." How? said Nicodemus; "Of water and the Holy Ghost," was Christ's answer; in allusion beforehand to the coming Catholic Church and God's operations in Its Baptism. It is in Baptism that He grafts each of us, therefore, into that pure Human Nature of Christ, making us, by recreation, as really and substantially one with the Second Adam, as we are by creation one with the First Adam; and it is by the Eucharist that He avails, with our coöperation, to impart Christ's Body, Blood, Soul, and Divinity more and more to us. And as Christ's pure Human Nature penetrates ours more and more deeply and thoroughly, so does our fallen human nature open its doors, so to speak, more and more to the enlightening and sanctifying influences of the Spirit. Thus it is that the Son and the Spirit mutually aid one another in the work of our gradual illumination and sanctification as individuals.

It is into the living Tree, Christ, then, that the Holy Spirit is to graft the man by Baptism. It

is Almighty God only that can do this; for no man can recreate himself, any more than in the first instance he could have created himself. And Holy Baptism is at once God's appointed means and instrument to this end; and also His signal to man of the place where, and the time when it pleases Him to perform this great work of recreation. But, "as sap will not flow from the healthiest tree into a branch which is dead and incapable of receiving it," so if there be death in the soul of the adult, that is to say, actual sin not repented of, the Divine life will not flow into the soul, even though the man be grafted into Christ. But if (as in the case of infants) there be no actual sin, or if in the case of an adult, there be repentance for his actual sins, then the way is open and the new life enters. There must, then, at least be in the man prior to Baptism, first, not indeed supernatural faith, but what we may call the beginnings and preparations for infused faith; secondly, a sorrow for his past sins; and thirdly, a determination to amend. And these three stirrings of life are effected, we repeat, by those general prevenient and coöperative graces of the Spirit, which were never withdrawn from the race, but which enlighten "every man that cometh into the world."

Thus, the function of the general operations

of the Holy Ghost is to draw the man into the realm of the Church; where not only the Human Nature of our Lord is in full play, but also the special and stronger influences of the Holy Spirit Who fills that Human Nature. Those general operations give to the man an initial or imperfect faith, an initial or imperfect hope, and an initial or imperfect charity.

Baptism is the gateway at which the man receives the very first of the Spirit's special operations, and through which he is ushered in among all the others.

II. Our next question, then, is, what is the special operation of the Spirit on the man at Baptism? In order to see what it is, we must consider what the man, as he is by nature and birth, needs at the Spirit's hands. Surely he needs at least what he lost at the Fall. And what was that? To discover it, let us see what human nature is made up of, and what the effect of the Fall was upon its elements. The soul of man is made up of three great elements, viz., the intellect, the will, and the affections. At the Fall, each of these three received a grievous wound. The wound of the intellect was ignorance; the wound of the will was weakness; and the affections were so disordered, that they play on unworthy objects.

Not that fallen man was left utterly without any power, under the assistance of the Holy Ghost, to recognize objects of faith; not that he was left utterly without power to yearn for spiritual things; not that he was left utterly without that charity whereby all human suffering and need make their appeal to his heart. We are not by the Fall totally depraved; but the three elements were mortally wounded; we are left "very far gone from original righteousness;" so far gone, indeed, that we have lost justification; so far gone, that our nature cannot of itself recover, but needs new gifts to it in order to its restoration; so far gone, that with our three great mortal wounds, unless Christ and the Holy Ghost intervene, we shall become at last "as the Devil and his angels."

It is precisely these three wounds severally in the intellect, the will, and the affections, then, that are slowly to be healed. The healing cannot come by nature; it must be supernatural. And the healing cannot be instantaneous; it only proceeds gradually, and under the coöperation of the man himself. Death overtakes every one of us, even the most saintly, long before the cure is completed. The process of cure must go on, then, hereafter, in some way unknown to us, until He that is ever taking away the sins of the world,

hath at last taken them all away, and the soul, nay, the whole man, in the Resurrection, is ready for the Beatific Vision. For as death is only by sin, we cannot say that sin is entirely done away until its consequence, death, is forever ended by the final resurrection. Hence follows the reasonableness as well as the charity and the duty of those prayers for the dead which the Catholic Church has ever used in Her liturgies, and which are in our Litany, Burial Office and Holy Communion service; in which, in our ignorance as to what our beloved departed may require, we ask God to grant them whatsoever they may need prior to the resurrection, to fit them for the eternal heavens.

At Baptism, then, the cure is only begun; if, indeed, we may not more strictly say, it is begun at the very first entrance into the soul of the prevenient grace before Baptism.

At Baptism, through the uniting power of the Holy Spirit (for in God and in all creation, He is the great Uniter), Christ's perfect Humanity embraces the human being with the arms of Its mercy, takes our poor wounded nature into union with Itself, and "sanctifies us with the Holy Ghost." When the Holy Spirit, thus supernaturally given, takes possession of us, His special

grace penetrates the three wounded elements of our nature. In the wounded intellect, it takes the form of faith; in the wounded will, the form of hope; and in the wounded affections, the form of charity;* accordingly as we pray in the Baptismal Office, that the candidate "may be endued with the heavenly (or three theological) virtues;" and furthermore, accordingly as we pray, that he may be steadfast in the use of his newly given faculty of supernatural faith, joyful through the use of his new and supernatural power of hope, and rooted in his new and supernatural faculty of charity. "Thus," says St. Cyril, "is Christ formed in us by the Holy Ghost."

Such, then, are the three foundation stones for the structure of the spiritual and Sacramental life, which the Divine Spirit lays in us at Holy Baptism.

It was these three powers of faith, hope, and charity, that, at the Fall, were mortally wounded, and left for dying in the intellect, the will, and the affections, each in each. It is these three that the Holy Ghost supernaturally restores to the soul at Baptism.

And here let me draw a distinction between

* St. Augustine, *Hom. N. T.*, cxix, 15; St. Thomas Aquinas, 3d Part, Quest. 69. Art. 5, 6.

the recreation of the individual and his rebirth. It is true the creation of man took place in Adam; and the recreation of man took place in Christ, the Second Adam.

But, as there is a sense in which God is a perpetual Creator, summoning, by conception, each individual into being in the womb, so there is a sense in which God is a perpetual Recreator. Viewed under this light, then, the recreation of each individual, and his rebirth, are analogous to his creation in the womb and his birth. In the realm of the natural man, then, creation may be considered as the giving to the human being of an existence in the womb. It precedes birth by a considerable time. Then, birth is the subsequent ushering of that being into the realm of the world, containing all the influences that are calculated to develop its germinal powers. Analogously, in the spiritual realm, recreation is the grafting of the human being into the nature of the new Adam, Jesus Christ. If any man be in Christ, says St. Paul, he is a new creature—a new creation; and, furthermore, it is the imparting to him from that Nature at Baptism, first, the three powers of supernatural faith, hope, and charity; secondly, the seven gifts of the Spirit, and thirdly, sanctifying grace, in order to the production of the fruits

and the works. Rebirth is the ushering of the being, thus recreated, into the realm of the Church, into God's Kingdom of Heaven; where are all the supernatural influences that are divinely designed to develop His newly given supernatural powers. But while in the natural realm, creation precedes birth by a considerable time, in the realm of grace, recreation and rebirth take place at Baptism simultaneously; for to be "made a member of Christ" is both to be recreated from Him, and also to be ushered by rebirth into His kingdom the Church and among Its means of grace.

As, then, at conception we receive an intellect (wounded, alas, by the Fall) with which, nevertheless its wound, we may still think and reason about *natural* things, so at recreation do we receive the power, the organ, so to speak, of faith; by the exercise of which we are enabled to recognize *spiritual* truth and objects, to believe, and to hold fast to them. God does not give to the newly born child the world and its objects of thought, without giving to it an intellect with which to deal with those objects of thought; and, in the same way, God does not exteriorly give us the supernatural truth through His Church, without also giving us, interiorly, the power of

Faith to accept it. As, too, at conception we receive the power of will, with which, notwithstanding its wound at the Fall, we may resolve naturally, and pursue objects of natural desire, so at re-creation do we receive the faculty and power of Hope; in the exercise of which we can form spiritual resolves, and pursue those spiritual objects of desire which our new power of Faith has recognized. And as, at conception, we received wounded affections, by which we are prone to pursue and attach ourselves to wrong objects, so, at re-creation, do we receive a faculty of supernatural Charity, by the exercise of which we may love God and creatures aright.

Thus are Faith, Hope, and Charity, the three elements forming, together with the Seven Gifts of the Holy Spirit, the fabric, if we may so speak, and structure of the spiritual man within. The three Virtues (we cannot speak of the Gifts now) are lights and graces, with which the Holy Spirit helps the soul; they are, in the germinal forms in which they are received at Baptism, the beginnings of the Sacramental life. Thus, too, it will be perceived, the supernatural or Sacramental life "is built into the foundation of the natural life," in each baptized man; the supernatural not intended to destroy the natural, but to perfect it.

Rationalism proceeds on the supposition that the old wounded nature is all sufficient for us, needing only cultivation; and that nothing supernatural is required. But Christianity declares that the wounds are in themselves mortal; that we are by nature in a dying state spiritually; even though we be temporarily held back from those full and normal effects of sin which appear in the fallen angels—held back temporarily and with an opportunity to recover, since we did not sin of ourselves, as did the angels, but because we were urged to sin by them;—and that we need, therefore, for our restoration from the evils wrought by sin and the Fall, the gift of a new nature; the infusion, that is to say, from God of something additional to that nature with which we were, as a race, left after the Fall; that, in short, we need to have restored to us, for our justification, precisely what we lost. Thus, while at birth a man comes into the world wounded in intellect, will, and affections, at re-creation he is indeed a new being; for at Baptism each of the above elements of human nature, the intellect, the will, and the affections, receives a corresponding mate, and becomes as it were compound. Since the baptized man is no longer possessed of the power of intellect only, but of the compound faculty of natural intellect

and supernatural Faith; and no longer of will only, but of the compound faculty of natural will and supernatural Hope; and no longer of affections only, but of the compound faculty of natural affections and supernatural Charity. In short, he is equipped within to be a being competent, not only to deal with the natural world, but with both the natural and the spiritual worlds; with the truths and facts of both; and to perceive the harmony between both sets of truths and facts.

And the above is true whatever view of the fall one may take. It is expressed in terms of an historic Fall of man. But it is easily translatable into terms of that view, which under modern theories of ethnology, will doubtless soon be suggested by some body or other, that the Fall, namely, though a fact, is not an *historic* fact, but that it is to be spoken of logically rather than chronologically; that is to say, that man was, from the first, in a state of being fallen far below the Divine idea of humanity in its best estate as presented in the Second Adam. My purpose is not to discuss the Fall, but to meet here by anticipation all possible objections which modern thought may present, and to show that, whatever startling theory it may suggest, the old Catholic truth with regard to the Sacramental infusion of a

higher nature will remain just as true as ever, and still be the profoundest philosophy of man as a fact.

III. But it is to be borne in mind that each of these new faculties, or, if we may so express it, spiritual organs of Faith, Hope, and Charity, are not given at Baptism in their full development; they are given in mere germ form only. In this respect our re-creation is the analogue of our creation. For, at conception and birth our intellect and all our natural faculties are mere germs. If we could conceive of such a thing as the infant, after birth, not corresponding in any way with the natural earthly influences around him, he would surely, though he lived to three score and ten, remain in a pitiable infantile and imbecile state. So also, if, with our spiritual man within received at Baptism in its Virtues and Gifts, we do not correspond with the spiritual influences in the Church, divinely designed to develop the new germs, if we do not correspond, *i. e.*, with Its instruction, encouragement, movings to repentance and amendment, Sacraments, warnings, Creed, and other objects of Faith, prayer, counsels, meditation, sacramentals, spiritual reading, objects of Hope, retreats, missions, and so on, though we live till three score and ten, our spiritual powers—

our power, for instance, of Faith, will remain within us like the undeveloped brain of an idiot, a mere imbecile germ. And though a man be a Voltaire, a Stuart Mill, or a Spencer, he will continue supernaturally and spiritually an idiot. There are, alas, spiritual idiots and imbeciles, as well as intellectual. He will be a monstrosity; awake on one side of his being, and dormant and undeveloped on the other; however able in science or literature, yet blind, deaf, and incompetent in the august presence of the great spiritual verities of existence. With his mighty Intellect and his infantile Faith, he will be but a half-man trying to deal with a whole and double realm, a realm which is both natural and supernatural. And what can we expect of him, but that he shall awkwardly flounder when he is out of his own element, the natural, namely, and attempts to deal with the spiritual? There is no real conflict between the spiritual and the natural realms; this foolish, artificial, utterly unnecessary conflict between the two realms has been brought about by those theologians on the one hand, who remain asleep to the calm, the mighty and valuable investigations of the scientist, and by those scientists on the other who remain asleep to God's eternal laws and facts in the august spiritual realm.

But to return; we see from the above how reasonable is the great Catholic fact of Infant Baptism. For, according to God's plan, the germs of the new nature should clearly be planted in the human being among the germs of the old nature at as early a moment after birth as possible; and the human being should be reborn into the Church and Its spiritual influences as shortly as possible after its birth into the world. For the earthly influences of the world will surely begin at once their developing play upon the natural germs within the infant; the spiritual influences of the Church should, therefore, also have full opportunity to close at once around the supernatural germs within. It were cruelty to leave the infant fully exposed to the one set of influences, and deny him, or stint him in the use of, the other set; or to insist that he must wait till adulthood before he can become a full member of Christ's spiritual and supernatural Kingdom. By right of Creation, he has a right of Re-creation also. And Baptism is indeed "the charitable work" due from us to every helpless infant.

IV. Having seen, then, first, how the Spirit prepares the man for His special influences in and after Baptism; secondly, what, in part, the elements of the new nature are which the Spirit

imparts at Baptism ; and thirdly, that these three elements are given in germ form only ; we come, fourthly, to the question, Does God vouchsafe to the man each of these three powers of Faith, Hope, and Charity in equal measure ; as much Faith, that is to say, as Hope, and as much Hope as Charity ; and, furthermore, is each baptized man an equal recipient of them with all others ?

St. Augustine, as I showed you in the last Conference, argues that the gift of Baptism is, in one sense, the same, because it is Christ Who baptizes all ; that is to say, that that Baptism is not higher which is administered by a saintly Priest than one which has been administered by an unworthy Priest. But on the other hand he says, in his Sixth Homily on St. John, " Understand, brethren, the very saints who belong to the Dove, of whom the Apostle says, ' The Lord knoweth them that are His,' these have received different degrees of grace from God."

Indeed, the Divine Being loves variety. In nature the curved line is to be seen everywhere in infinitely diverse expressions. And even if we do detect the straight line in rare exception, in the crystal for instance, yet God never makes two crystals alike. It is the finite human mind that produces everywhere the straight line. It is the

line of rest, of finity and of death. It is the curve that is the line of life, of beauty, and of infinity. It is man, that, like another and an inferior creator, has, with his great powers produced the phenomenon of sameness. But God triumphs in a vast realm of diversity. Infinite in number are the forms of beauty that flutter and play momentarily around him. The billow swells, blooms, and sinks, without ever a twin before or after on the whole surface of the ancient ocean. The leaf on the elm-tree flickers in the sunlight, and no leaf exactly like it hath come before on all the elms, in all the valleys, on all the earth. But it is man's black and soulless monster, Machinery, that stamps out its products, its nails, its gold coins, its envelopes, its pins, in a tedious and unrefreshing sameness. It is man that runs his spiritless streets and township lines at precise right angles with each other. But in the groves of God every opening is a new beauty, every way windeth, and hath a mystery at its end. The mountain ranges, the streams, the shores, in their meandering flow, scorn to follow the stiff lines of latitude and longitude.

Now what God has adopted in the realm of creation, that same His wisdom has sanctioned in the realm of re-creation. Variety, variety every-

where. As in the realm of creation, the Intellect, the Will, and the Affections are so differently combined by God, that no two men are alike in character, so in the realm of grace, Faith, Hope, and Charity as powers, together with the Seven Gifts of the Spirit, are so differently combined, that no two baptized men start alike in Sacramental organism. For, saith St. Paul of the Spirit, "He divideth His gifts to every man severally as He will." Furthermore, as differing combinations of earthly influences operate upon the natural man from infancy on, and form an added cause of still further variety in human character, so also do differing spiritual influences, and the various degrees with which the baptized correspond with them, add to the infinite variations in Christian character. Besides all this, still further Divine cause for variations arises from the fact that the spiritual life, which, as an original gift, is not the same in any two men, is itself built into the originally differing foundations of the natural life, and necessarily takes somewhat of character from the peculiarities of the special natural life into which it is built. For the race of man is unevenly fallen, some men lower and nearer to the brutes than others.

If (as was the case with St. Thomas Aquinas),

a man in whom there was originally the germ of a mighty intellect, receives at Baptism the germ of a mighty power of Faith also, that man becomes a vastly more powerful theologian than he would have been, if his large power of Faith had been granted to a mediocre intellect only. Thus, as there are poets but no two poets alike; so there are saints, but no saint was ever just like any other saint. And likewise when we come down to the case of the ordinary Christian; each of the Faithful stands out as a separate individual in his religious as well as in his natural character. And this is the reason why every master of the spiritual life exercises the greatest caution not to set up a standard of perfection for one penitent, which may properly belong only to another. Furthermore, as in nature there are great types of men, the Turanian, the Semitic, and the Aryan, so doth the Holy Spirit produce corresponding classes, the oriental and the western for instance, in the moral and religious life. Still again, as we have our Newtons, our Miltons, and our Washingtons in the realm of nature, so also in the realm of grace do we have our hero-martyrs, and our great exemplifiers of the different theologies, the dogmatic, the mystical, the moral, and the ascetic, which none others of the Baptized, however

worthy they may be of acceptance through the Cross, may yet ever hope to equal.

For, "there is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead." And, "there are diversities of gifts, but the same Spirit." The opal is nevertheless a precious gem though it be not a diamond. And when the Holy Ghost, with His Divine Colaborer, the Son, shall have finished His restoring work on the fallen human race, then in eternity shall there play around the Throne of God, in the innumerable saved (as there plays here in time), a varied and marvellous brilliancy, "in that day when I make up my jewels, and they shall be Mine, saith the Lord of Hosts."

V. Still a fifth question confronts us here, or rather a double question. It is this. Is the power of Faith intended to paralyze our intellect, or to be a substitute for it in dealing with the objects proper to reason? And as for the power of Charity, is it intended by the Holy Ghost to interfere with, or take the place of our natural affections?

Never was there a greater mistake than to suppose that, according to Catholic theology, Faith

is in any sense the foe of reason. It is its ally, its friend. If I may use a homely figure: I can do much with a dry sponge; but I can do vastly more if that sponge be saturated with water. I can do much with intellect; but I can do more, in the whole realm of existence, if intellect is interpenetrated with Faith. The power of Faith gives to the man a wider range of vision than unaided intellect can reach. It gives a range including objects out of the cognizance of reason alone. And, as all things, seen and unseen, spiritual and natural, have a relationship to each other, and together form a one harmonious whole, the power of Faith, reaching to unseen things and truths beyond those which are the objects of intellect, often saves the reason from forming partial and erroneous judgments even in matters proper to its own realm. Far from either necessarily destroying the other, Faith does best with the help of intellect, and intellect does best with the help of Faith. Intellect without Faith issues in infidelity; Faith without intellect tends to superstition.

In short, the Reason, cut off by sin from God Who is the source of light, became darkened in its spiritual visions. Nevertheless, it is still a tolerable guide to man in matters within its range; in matters of the earth, in science, politics, commerce,

art, agriculture, and fine art. But its horizon is bounded by the limits of nature. Its arm is shortened within that horizon. There is a whole realm of orderly facts, and laws supernatural beyond its reach. The natural "eye hath not seen," the natural "ear hath not heard, neither have entered into the heart of" the natural "man, the things which God hath prepared," even here in time, "for them that love Him. But God hath revealed them unto us by His Spirit," . . . and, "we have received, not the spirit of the world, but the spirit which is of God, *that we might know the things that [are] now freely given us of God.* . . . But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are [not intellectually but] *spiritually discerned.*" Thus, to apply the unaided *intellect*, the unregenerated reason, to *spiritual* facts and laws, were like striving to hear with the eye or to see with the ear. Hence the melancholy spectacle which Tyndall presented, when he challenged Christians to the prayer-test in some hospital. Were not the subject so solemn, I might say ludicrously violating by some of the very terms of his challenge one of the eternal spiritual laws under which only any prayer can be answered; and so

by his unintelligence putting it out of the power of any intelligent Christian to accept the challenge. However, Tyndall was annihilated in the premises by his more than match, Dr. Littledale, in the *Cotemporary Review*.

If the Intellect gives us tolerable command over the things and laws of earth and time, the Intellect, when interpenetrated by Faith, brings us into relationship with the things and laws both of the natural and of the spiritual realms. The stand-point of unaided reason is, as it were, at the base of a mountain; but it is the summit of the mountain that is the stand-point of reason when it is interpenetrated by Faith.

Thus God never intended, by His good gift of Faith to destroy in us His good gift of Reason. Each hath its realm of objects to deal with, and to which as a machine it is adjusted. Faith leaves Reason in full vigor; it aids Reason, and summons Reason to its own aid. It removes not Reason from Reason's proper objects. It lifts it to a wider horizon and extends its play. It brings within the vision new and modifying facts. It saves Reason from many errors. It completes it where it was wanting. In short, the Holy Ghost, by His gift to us of the power of Faith, perfects the Reason, raising it from the disaster of the Fall.

And again, as to Charity. How many an earnest man has troubled himself by supposing he must substitute Supernatural Charity for His natural affections, destroying the latter.

One cannot, of course, say, that, in the Counsels of Perfection there have not been rare cases, where souls have had the vocation to crucify their natural affections entirely, in order that God may be all in all to them, and that supernatural Charity for man may alone be left in their hearts. But of these, may we not say that they are very, very rare cases of vocation, even among the Religious themselves, and are confined to the very loftiest degree of sainthood? Indeed, indeed, it seems very daring to presume to make even this exception. For, when we think how He, Who illustrated the life of the Religious, loved the beloved disciple, and loves to-day Her whom He commended from the Cross to every John, to every loved disciple of His, ought we not to draw back from admitting any exception? With these rare exceptions then, if we are at all correct in making even them, the natural affections, though they of course need directing aright, and often need chastening, are not to be paralyzed.

There is no question, I suppose, but that the great law to guide the supernatural Charity is

this, viz.: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself."

The first part of this law gives no one any uneasiness. All recognize that it is reasonable and practicable. But it is the last part of the law that seems fraught with the utmost difficulty. It seems to involve a crucifixion of the natural sympathies and antipathies; to demand either the toning down of all our loves to one dead level, or the raising of our love for those in whom we have no interest to the lofty level of that love which we bear to those who are dearest to us. How is it possible, a man may say, for me to love my neighbor as I do myself. I am sympathetic with some persons, but just as antipathetic with others. I cannot alter my tastes and character, and those who are congenitally disagreeable to me cannot alter theirs. I can possibly love my wife, my children, my parents, as I do myself. I can love my very dear friends; I cannot exactly say that I love them as I do myself; but I love them at any rate very warmly. I can love, with a certain penumbra of love, my cousins and some of my wife's relatives. I can manage the case of

some of my mere acquaintances. To be frank, I am distinctly conscious of weakening, when I reach that out-lying circle. But as for all beyond that circle, I utterly despair. Here is a man, for instance, whom I never saw before, and probably never shall see again. We have no interest in common. Pray tell me, what do I, or can I care for him? It is impossible for me to say that I love that man as I do myself. And then, what am I to do when I go still further off, to the case of the Laplander and the Chinaman. I certainly do not love the Chinaman as I do myself.

Furthermore, I am to love all these people with a certain degree of intensity. Now, my love for myself is exceedingly strong. I fear I love myself more than it is possible for me to love anyone else, however dear. If a man is to have his foot amputated, I certainly would rather it would be he than myself. If a man is to lose his fortune, or his means of livelihood, and plunge into abject poverty, I certainly would rather have such a disaster happen to him and his family than to me and my family.

But one thing is to be noted. When the Holy Ghost gives us in Baptism the power of Charity, He surely does not ask of us, in its development, any impossibility. Nothing is asked that would

violate nature, or would suppose the sponging out from our characters of those fair varieties, which the Spirit Himself with the Father and the Son has stamped upon them severally. The love that is spoken of in this law cannot be that by which we are drawn together through conformity of tastes, similarity of character, or natural gifts. The latter kind of love is, in the comparison, a love of low degree, founded on natural inclination. But the love spoken of here is supernatural. It is the love of the neighbor in God.

There is another teaching of the Holy Ghost, which clears up the difficulty. We are taught that "He that loveth his neighbor, fulfilleth the law." The second part of the law of Charity, then, refers to the Commandments on the second table of the Law. We pass, then, to that second table for an explanation.

In that table, Almighty God has summed up, classified, and gathered back all trespass against the neighbor, under four heads, namely: trespass against his person, against his chastity, against his property, and against his good name. If, then, this love, that is spoken of, be not the love of lower degree founded on natural inclination, but if it be a supernatural love, we can gather it back under four corresponding heads. How, then, under

these heads, do we love ourself? For in such manner are we to love our neighbor.

First. Every man so loves himself, that he would escape, at all hazards, the mutilation of his person, and all personal injury. Every man flees death instinctively. So are we to love our neighbor also. We must so love him as in no way to injure his person. His life is to be precious to us. "Thou shalt do no murder." Nay, even the well-being of his person is to be our care; to clothe him, if naked; to feed him, if he be hungry; to see that he have shelter; to care for him, if sick. And all this thousands are doing, fulfilling a fourth part of the precept, even though they do not realize that they are meeting its requirements. The good Samaritan exemplified the love of Charity. All along the mystic highway of time and space, that goes up from the Jericho of this world to the Jerusalem of the next, near melodious streams, in the silence of green valleys, in the storm of Alpine summits, on the crowded streets of cities, in far mediæval time, and to-day, the hospice, the monastery, the school, the asylum, have arisen out of the hearts of those who have loved their neighbor as themselves. And many is the man who will hear, with surprise, the words, "Forasmuch as ye have done it unto one

of the least of my disciples ye have done it unto me."

Secondly. We all so love ourselves, that we feel hurt if we be injured in our property. We guard and protect with jealous care what is ours. And here is another respect in which we are to love our neighbor as ourselves. What is his, is as precious to him, as what is yours to you. Trespass not against him in his person; trespass not against him in his property; and so love the neighbor as you do yourself.

Thirdly. Your good name is very precious to you. You so love yourself that you are wounded and hurt in a very tender part of your nature if you are slandered. Love, then, your neighbor in this respect as you do yourself. His good name is as dear to him as is yours to you.

Fourthly. Your cleanness of heart, without which you cannot see God, should be precious to you. Touch not your neighbor, then, for harm, in either of the four respects, in which God sums up and gathers back one's love for one's self, and in which the possibilities of not loving one's neighbor as one's self are exhausted.

Thus this precept of Charity, instead of being fraught with the utmost difficulty, is altogether reasonable, and, under the grace of God, quite

practicable. But, alas, how almost universally is it violated in one respect or another. The gossip of small towns is only a revelation of what all cities would present on a gigantic scale, if Satan, in some of his manœuvres, did not defeat himself in others.

As, then, the Baptismal grace of Faith was not intended to destroy, or to be in any way the foe of intellect, but rather to make up what was wanting in the Reason and to perfect it, so, equally, the Baptismal grace of Charity was not intended to be the foe of our natural affections; but rather to make up what was left wanting in them by the Fall, and to perfect them.

As Intellect is distinct from Faith, so the love of natural affection is one kind of love, and the love of supernatural Charity is another kind of love. And we are not expected to love all men, with those beautiful natural affections which, in God's plan, bind us closely to wife, child, parent, and friend, but with the supernatural love of Charity.

VI. It is, then, by planting within us at Baptism, the spiritual lights or powers of Faith, Hope, and Charity, that the Divine Spirit begins His great work of illumination and of sanctification in each soul; of illumination, by all three of these

graces, as, under the action of the Seven Gifts, they develop, but especially by that of Faith, by which He perfects the Intellect;—of sanctification by all three, but especially by those of Hope and Charity, by which He perfects the Will and the Affections.

First, then, His work of Illumination in the individual soul. It will be remembered that one of the Holy Ghost's special works is fully to illuminate the Catholic Church; in order that It may be the source on earth, and teacher of all spiritual truth. But it is clear that, as the Holy Ghost presents His truth through the Church, each private soul, that is to receive that truth and so be illuminated itself, must have a power within to accept, to love, to comprehend, to hold fast, to apply practically the truth and the law which the Divine Spirit imparts through the Church. The Holy Ghost, therefore, not only thus, by means of the Church, moves with the truth towards the soul, but, by His supernatural gift to the soul of the power of Faith, He moves also the soul towards the Truth, enabling the man fully and unreservedly to assent to and to love all that Almighty God proposes through the Church for his acceptance. And thus is the work of Illumination carried on in the private soul.

But the full work of the Holy Ghost includes sanctification also. This He accomplishes through all the means of grace, especially those that are Sacramental. For what are the Sacraments but the ministrations of the Spirit? By all the means or channels of grace He enfolds the whole spiritual life on earth from its opening at Baptism to its close at death.

In self examination, He quickens within us the sense of sin. By His aid in meditation, and, if we have the gift, in contemplation, our love is deepened, our penitence is enlarged, our resolutions of amendment are strengthened. He inspires us, too, with the spirit of prayer. Through Confirmation, He increases the Faith, fortifies the will, quickens the Hope, and develops still further the Seven Gifts. And, when we have communicated Sacramentally, as the Great Uniter, He worketh interiorly within us, making us more and more one with Christ, and transforming us into That we have received. St. Augustine says, that "Remission of sins, though it be the work of the whole Trinity, is yet understood specially to belong to the Holy Spirit."* "Receive ye the Holy Ghost," says the Church, echoing the word of Her Lord, to Her candidate for the Priesthood; and

* N. T. Sermon 21st.

immediately adds, "whosoever sins thou dost forgive, they are forgiven." It is, then, by the power of the Holy Ghost, the Sanctifier, that the Precious Blood of Jesus is applied in Absolution to the cleansing of the private soul from its sins. It is through the Sacrament of Orders, that the Holy Ghost sets apart those who shall be His instruments in teaching, in rebuking, in exhorting and encouraging the needy soul, in urging it to repentance, in leading it through the holy ways of prayer, meditation, the retreat and the mission, and in directing it through all the means of sanctification; the Holy Ghost Himself, meantime, "preventing the Soul, that it may have a good will" in all, "and working with it when it has that good will;" "helping our infirmities," and, since "we know not what we should pray for as we ought," Himself "making intercessions for us with groanings which cannot be uttered." St. Basil calls the Spirit The Perfecter of the works of God; not indeed that the works of The Father and The Son are incomplete or faulty; but it would seem that "The Father and the Son, through the Holy Ghost, accomplish some portion of Their common will." Thus The Holy Ghost, is not only the Comforter, but also the Finisher. When, then, prayer, repentance, the

Sacraments, the sacramentals, and all the means of grace, have been doing their sanctifying work upon the man through a long life, and he lies down at last upon that couch from which he is never to arise, then does the Spirit, the Finisher, gently draw near (as though He yearned in His love to do all that is left to perfect His work ere that soul shall depart), and, in the Sacrament of Unction, if he doth not raise the man to bodily health again, at least anoints with the oil of God's pardon all the tender and painful scars of absolved and healed sin, defends from the final attacks of Satan, and calms with His comfort the departing ransomed one.

Thus, when a person is made a member of the Body of Christ, he receives personal graces of inestimable value; yet, as Bishop Moberly remarks, in his "Administration of the Holy Spirit," each man needs for his perfection "to come, in many ways, under the operation of the collective graces which dwell in the Church as such, beyond and above the personal ones which dwell in himself. . . . For the Body of Christ is more than all the members together. . . . It possesses gifts which are not merely the united gifts of the aggregated members, but gifts of the Body as such."

Finally, every regenerated soul, if it be not in mortal sin, lives by union with Christ, is inhabited by the Holy Ghost, and bears the Fruits of the Spirit.

FOURTH CONFERENCE.

FURTHER CONSIDERATION OF THE SPECIAL WORK OF THE SPIRIT
IN THE SOUL OF THE BAPTIZED INDIVIDUAL.

GENTLEMEN :

“Faith, Hope, and Love,” says Archer Butler, “which are the organs of religion, are the instruments which,” moved by the Holy Ghost, “gradually unite the heart to the spiritual world and its Lord, separate it from earth, predispose it for heaven, win the will to God’s service, and train it for the fellowship and the heritage of the Saints.”

But the Holy Ghost, besides moving the baptized man in the exercise of his supernatural organs of Faith, Hope, and Charity, grants him important aid also by bestowing upon those organs seven Gifts, or faculties, or capacities to act.

As in the natural life the Creator not only bestows upon the individual the three natural organs of Intellect, Will, and Affections, but also bestows upon each of these organs various natural gifts or

capacities to act, whereby one man becomes a poet, another a soldier, another a logician, another a mathematician, or another a philosopher, or a musician, so, analogously in the spiritual life, does the Holy Ghost grant spiritual Gifts or capacities to act, to the Faith, to the Hope, and to the Charity, whereby we may exercise those virtues in special directions with joy, ease, and more or less of perfection; promptly obedient to the Divine Spirit's motions. These gifts are seven in number, viz.: Wisdom, Understanding, Knowledge, Counsel, Strength, Godliness, and Fear.

Each of these seven spiritual Gifts is not only a supernatural faculty in a given direction, but it is also a love within us for the exercise of either our Faith, our Hope, or our Charity, in that given direction. It is through the seven Gifts, therefore, that the Holy Ghost elicits acts of Faith, Hope, and Charity, in different modes. As, therefore, the Intellect, the Will, and the Affections are perfected by the action of the organs of Faith, Hope, and Charity, so "all the seven Gifts," says the Angelic Doctor, St. Thomas, "are ordained for the final perfecting of the three organs of Faith, Hope, and Charity."

Still, when we have the inner man thus constructed out of, first, the natural elements of In-

telleet, Will, and Affections, secondly, out of the supernatural elements or organs of Faith, Hope, and Charity, and, thirdly, with the seven Gifts to complete the marvellous machine, it will, like a windmill without wind, or an engine without steam, stand stock-still as a structure, unless it be moved by the Holy Ghost. "That which is moved must," as St. Thomas says, "be in contact with that which moves it."* It is, therefore, by a "fourth something," namely, by what is called His Sanctifying Grace, that the Holy Ghost brings Himself into contact with a soul that is without mortal sin, and moves its whole natural and supernatural structure. This Sanctifying Grace, entering the man, finds, first, the easily moved Gifts, and starts them into action; and then, through the reaction of the Gifts upon the three Virtues of Faith, Hope, and Charity, and the combined reaction of all these, namely, of both the Gifts and the Virtues, upon the natural Intellect, Will, and Affections, a man gradually overcomes his seven deadly sins, bears the twelve Fruits of the Spirit, performs the Seven Corporal and the Seven Spiritual Works of Mercy, and attains to the Eight Beatitudes.

The seven Gifts of the Spirit, then, are not

* Summa, Quest. ix.

something which we acquire. They are infused into us by the Holy Ghost as supernatural endowments. But having been thus received, they can each be cultivated and developed by use (for we, being free moral agents, must correspond with the Sanctifying Grace we receive), or they can be injured by abuse and neglect, or, finally, paralyzed by mortal sin.

While, then, the Holy Ghost, by His Sanctifying Grace operating upon the Seven Gifts, elicits acts from the three Virtues or organs within us of Faith, Hope, and Charity, there is a subjective sense in which it may be said that these three organs put forth their several Gifts, or capacities, into use. Thus, while the three Theological Virtues are supernatural exercises of the soul toward something to be believed, to be loved, or to be done, the Seven Gifts, seated as they are in the three Virtues, are defined to be, "certain helps or habitual dispositions infused into the soul by the Holy Ghost, whereby the re-created man is rendered facile and promptly obedient to the Divine motions."

Thus, to sum up and give the difference between a Virtue and a Gift: a Gift is an endowment of the organ of Faith, the organ of Hope, or the organ of Charity, to dispose them to follow

the moving influences of the Holy Ghost. Understand, then, that the three virtues or organs of Faith, Hope, and Charity, are seated in the Intellect, the Will, and the Affections, each in each; and that the Seven Gifts are seated in the three Virtues. The sanctifying Grace, which is the Holy Ghost's influence by which He moves us spiritually, in going forth from the Spirit to operate upon us, finds within us, first, the Seven Gifts or habitual dispositions; moves these; and by them starts the three Virtues within us into action, and, thus, illuminates and sanctifies our natural powers of Intellect, Will, and Affections, in which the Virtues are seated, and among which they are interlocked like wheels in a watch. Thus, a Theological Virtue is a power or organ within; a Gift is an infused predisposition in that power to act easily in one of the given directions in which that power moves.

Now it is to be understood, that a man, at Baptism, receives not only the three Virtues, as was shown in the last Conference, but also the Seven Gifts. This the Fathers and their immediate successors, the Doctors, seem to teach. And, furthermore, that he receives them all in germ-form only. He is ushered into the Church, also, at Baptism, that Her Divine means of grace may

develop, if we will correspond with those means, not only the Virtues but also the Gifts.

But though every man in Baptism receives each and every one of the Gifts, the Gifts are not combined in the same way in any two men. Some of them will be large in one man, others large in another man; while still another man will possess none of them in any very eminent degree. Hence some men become great doctors of one or other of the Theologies, Dogmatic, Moral, Mystical or Ascetic, according to their Gifts; while others become illustrious as writers of devotional offices; or as Martyrs and Confessors. The vast majority of Christians, however, do not excel in any special department. But all Christians possess each and every one of the Seven Gifts sufficiently if they will cultivate them, either to appreciate and profit by the teachings, or the devotional exercises, which the others have produced, or to exercise the same Gifts in a more ordinary degree themselves. It was through the Gift of Ghostly Strength, that St. Ignatius of Antioch became famous, going to the lions in the Colosseum; and yet all have this Gift sufficiently, if they will correspond with it, to overcome ordinary temptation. It was through the Gift of Understanding, that Saints Athanasius and Thomas Aquinas became famous; and

yet all have this Gift sufficiently to understand the Catholic truth when it is analyzed and defined for them by the masters. It was through the Gifts of Knowledge and Counsel that Scupoli became the guide of myriads of souls long after he was dead. "Who is your Spiritual Director?" said one to St. Francis Sales; the Saint took "The Spiritual Combat" from his pocket, and, holding it up, replied "Scupoli." And it was through the Gifts of Wisdom, Counsel, Godliness, and Ghostly Strength, that St. Francis Sales himself became illustrious.

St. Thomas Aquinas is exceedingly rich in his treatment of the Gifts and of their bearings upon the Virtues on the one hand, and upon the Fruits on the other. And as, wherever he differs from earlier writers, his arguments seem unanswerable, I shall take him as my teacher and guide as to what the Gifts and their functions are, though not, of course, as to the way in which I shall endeavor to make the subject clear to you.

Four of these Seven Gifts are gifts with which the Spirit endows our combined powers of Faith and Intellect; perfecting their action in four several directions. The other three are Gifts with which the Spirit endows our combined Will and Hope; perfecting them in three several direc-

tions, viz. : the direction of strength, the direction of tenderness, and the direction of intensity. By these same three Gifts he also perfects our combined Affections and Charity; and in the same three directions of strength, tenderness, and intensity.

Let us take up, then, first our Faith. The four Gifts, with which the Holy Ghost endows our organ of Faith, are Wisdom, Understanding, Knowledge, and Counsel. Now our faculty of Faith operates in two ways, viz. : speculatively and practically. By its speculative action Faith grasps God's Truth and Law abstractly; and it is rendered facile in this operation of seeing what is to be believed in accordance with God's Truth and Law, by the two Gifts of Wisdom and Understanding (together with the Gift of Knowledge). But we not only want to know what is to be believed; we also want to see what is to be done. By its practical action Faith sees what is to be done in accordance with God's Truth and Law; and it is rendered facile in this operation by the two Gifts of Knowledge and Counsel.

Let us take up, then, first under this head, the speculative action of Faith, in its two Gifts of Understanding and Wisdom. How do these two Gifts differ from each other?

I. First, what precisely is the spiritual Gift of Understanding? It is, in simplest language, a power which enables a man's Faith to *penetrate* into supernatural truth. Let me ask you, then, whenever the Gift of Understanding is mentioned, to let it at once suggest to you the idea of a convex lens. If you will only connect the two words, "Understanding" and "lens" together in your mind you will never hereafter, in all your life, be troubled by forgetfulness as to precisely what the Gift of spiritual Understanding is.

For how does a lens assist the eye? If it be the lens of a telescope, as you gaze through it at some faint nebula in the heavens, lo, the mere pale brush of light on the ceiling of night opens out to your vision into its multitudinous separate stars. If it be the lens of a microscope, that which would be invisible to the naked eye, or that which, if visible, would appear only as a minute black speck, opens out, under the penetrative action of the lens, into some marvellous infusorial creature, with all its organs displayed of motion and vision, and even, in some cases of digestion. The Gift of Understanding is to the Faith, what the lens is to the eye. By this Gift the Faith is enabled to penetrate into the interior of the dogmatic truth which is presented

by the Church for our credence; to open it out into its parts, and discern the relationship of the parts to each other, and the harmony between them. By this Gift applied by the Fathers of the Church to this whole subject, for instance, of the three Virtues, the seven Gifts, and the twelve Fruits of the Spirit, a Virtue is seen to stand out distinct from a Gift, and a Gift to stand out distinct from a Fruit, and a Fruit distinct from a Good Work; the bearings of each on the other are discerned; and one Gift is discovered to be very distinct from another. It is the Gift of Understanding that has developed the Apostle's Creed into the fuller form of the Nicene Creed; and that again into the still fuller form of the Athanasian; and that again into all the truths of Systematic Theology. Have not the natural sciences, under the vision of man's intellectual gifts, opened out into their divisions and subdivisions? And is God the God of order in nature and a God of vagueness and confusion in the supernatural realm? Is it strange that order and precision and law should be perceived in the supernatural as well as in the natural works of God? It is under the Gift of Understanding also that each Sacrament stands displayed in all its parts—the Sacrament of Baptism, for instance, separating into its inward

part and its outward part; its outward part then dividing into its "form" and its "matter;" and the inward part developing into its re-creation and its regeneration; and the re-creation separating into its parts, namely, the infusion of the Virtues and of the Gifts. St. Thomas says that "Understanding pertains to an interior penetration into those truths that are proposed to Faith, and to an intelligent holding of them." St. Gregory Great gives a like definition, and contrasts it with dulness which cannot thus penetrate. It is, in short, an analytic faculty given to the Faith.

Let us take a further illustration. God endows the Natural Intellect with the mathematical faculty or gift. Now, when this faculty is large in a man, he is not only able to see into the intricacies of an arithmetical problem, and to discover the relationship which each element in the problem has to the others, but it is, furthermore, a pleasure to him to exercise himself in the solution of the problem. So, too, it is a pleasure to a man with the poetical gift to produce a poem. Analogously is it with the spiritual Gift of Understanding. It is a love for dogmatic truth as well as a power to discern it. And as one can cultivate his mathematical gift, or his gift for languages, so by use can he cultivate his spiritual

Gift of Understanding; or, on the other hand, he can injure it either by neglect, or by abuse. How by abuse? If we apply any machine to a purpose for which it was not designed, we put it out of order. Now, when God gives us interiorly, the faculty of Faith with its Gift of Understanding, He gives us also, exteriorly, through the Church, the dogmatic truth which our Faith and Understanding are to see, penetrate, love, and hold. And our Faith and Understanding are so adjusted to the truth He presents to us, that we cultivate our Faith and Understanding if we apply them to that truth, and we misuse, mal-adjust, and abuse them if, guided by pride of intellect, we apply them to love and to hold heresy or false doctrine. Hence it is that one of the vows of Baptism is, that we shall hold all the Articles of the Christian Faith. It is this Gift of Understanding, enabling one, where it has been given in large measure, to see clearly and to define for others the truths of theology, that has given to the Church Her great doctors of Dogmatic Theology.

II. Next let us take the Gift of Wisdom. It also helps the Faith in its speculative action. How does it differ from Understanding? We find the root of the word Wisdom in the verb "to wit," that is to say "to know." Now, God is the

only Being Who knows things as they *really* are; and that only is true knowledge, which sees and judges of and knows things not as they seem to us, but as they really are in their essence. Thus Wisdom is the correct or Divine judgment of things.

Again, the Latin word for wisdom is *sapientia*; which means a taste. By the sense of taste we judge of the qualities of things. As, therefore, I have asked you to connect the idea of a penetrating lens with the Gift of Understanding, so now do I ask you to connect with the Gift of Wisdom the phrase "the sense of taste." Thus, while the Gift of Understanding *penetrates* and *analyzes*, the Gift of Wisdom *detects* the qualities of what has been penetrated, in order to reject or accept. While the Gift of Understanding simply perceives accurately, the Gift of Wisdom judges spiritual law and truth. "That judgment," says St. Thomas, which is in accordance with Divine truth, pertains to the Gift of Wisdom." "Foolishness," says St. Gregory, "is said of that which perversely judges touching the ordinary purposes of life; and, therefore, it is opposed to Wisdom, which makes a right judgment like that of God."

Now, there are two classes of things presented to our Faith, concerning which we are to believe

correctly. First, dogmatic truths; but these, as we have seen, are the objects of Understanding. Secondly, all conditions and tempting objects by which we are surrounded, and all events and dispensations of Providence. Besides dogmatic truth, then, with which the Understanding deals, all these latter are the objects of Wisdom. Wisdom is a power by which we can, test and separate all heavenly and eternal things of whatsoever kind from all earthly and delusive things; by which we can discover, therefore, and be thankful for all blessings in disguise. For, consider a moment: about all heavenly things there is a hidden but essential and inherent sweetness, though they impress our first man Adam as being very bitter, and to be avoided. On the other hand, about all really earthly things there is an essential and intrinsic bitterness, though they impress our earthly nature as being very sweet and desirable. Now, by the Fall we lost the power of judging rightly and distinguishing between these things; *i. e.*, we lost Wisdom. To our natural vision all things are reversed; that is to say, instead of heavenly things seeming nearest to our spirits, and earthly things afar off, worldly things seem nearest and heavenly most distant. Instead of earthly things seeming transitory and mere phantasmagoria, they seem

real, and heavenly seem shadowy. Instead of earthly things seeming undesirable and heavenly things desirable, it is the earthly that we by nature eagerly pursue, and the heavenly that we avoid. Sorrows and afflictions, ah, how bitter they are to the earthly man; how would he flee them all if he could. But "It is better to go to the house of mourning than to the house of feasting," is the voice of Him Who is Wisdom itself. Revenge, how sweet it is. But, it is better to turn the other cheek, is the counsel of Wisdom. Riches, earthly ambitions, fame, ease, power over our fellows, ah, how sweet they all seem, how eagerly do all men begotten of Adam pursue after to clutch them, if possible. But, "Blessed are the poor in spirit, blessed are the meek, blessed is sweet obscurity (and only one who has lost obscurity can know how sweet obscurity is), blessed are the humble, blessed are ye when ye are tempted, blessed are ye when men revile and persecute you for my sake;" this is the voice of Wisdom.

It is the Gift of Wisdom, then, that clarifies the vision of Intellect and Faith and enables us to judge and see all things from the standpoint of the Divine Wisdom, and in their relationship to our eternal career, and, therefore, aright. It is the Gift of Wisdom that enables us to "taste

and see how gracious the Lord and His Spirit are;" and therefore to love all those seemingly bitter things that are inherently sweet, and gradually to turn away more and more from those seemingly sweet things that are inherently bitter. And so it revolutionizes the man in all his actions, and makes him an amazement to the eye of the worldly wise. Ah, there was another light in the eyes, another light springing from deep within upon the faces of the Martyrs, than that which came up from the blazing fagots at their feet; it was the light of Wisdom. Indeed and indeed, the wisdom of the mere natural man is, after all, foolishness with God. The great object of Wisdom is, of course, God Himself; for the soul, by its Gift of Wisdom, tastes God in His inner life and perfections. And when the soul stands with clear eye of Wisdom fixed on God, it catches of His illumination, and sees all truth, all states of life, all things, all laws, in some sense as God sees them, and acts accordingly. As Mahomet saw in vision two angels, the one good, the other bad, standing, not side by side in contrast, nor back to back, nor face to face, but feet to feet, the one perpendicularly up, and the other down; so Wisdom sees all heavenly and real things erect, and all earthly things, all counterfeits and cheats of

and cheats of Satan, beneath and prone. Wisdom tastes and selects by an eternal science. It cares not for the plaudits of the world, but only for the smile of God. And when earth and earthly things shall have all passed away, she shall find all of hers gathered together forever with God in "the great harvest home" beyond "the stormless coast."

Understanding does not thus judge; it simply penetrates, holds, and enjoys the composite truth and law of God. But Wisdom, as a higher faculty, tastes and thus judges both the truth and the law; and has a relish for that which she has detected to be the really good, the really and eternally beautiful, and the really true.

Holy Fear is the beginning of Wisdom; "for," says St. Thomas, "through Fear does a man show that he has a right judgment concerning divine things." Indeed all the other Six Gifts, and all the virtues, theological, cardinal, and moral, and all the natural powers, enter into Wisdom's realm, as mere subjects; and Wisdom sits, their monarch and their guide. It checks Hope, as Hope would rush the one way to presumption, or the other to despair. It restrains Faith, as Faith would draw on toward superstition. It holds back and chides Charity, as Charity would throw its

mantle over heresy and schism. It checks Fortitude, lest it be too rash; it spurs on Prudence, lest the soul be soft and cowardly in matters of truth in an heretical age; it stimulates Temperance, lest there be no anger whatever at injustice, and at the fortifications which prejudice rears round about error; it restrains Justice, lest it be not tempered with mercy; and zeal, lest it fall headlong in extravagance. It cries "Smite the error; but spare the person."

Wisdom—as She tastes God and the divine mysteries of His law, and of His truth, She finds in them extatic delight. Wisdom,—She is the mother of asceticism. To the amazement of the world, she kisses every cross which God reaches down to her, "even while its nails are tearing her hands." Wisdom is the gentle guide leading the soul toward that rapt Contemplation, so different from Meditation—that Contemplation, intoxicating flashes of which are vouchsafed by God even here, as a foretaste of one of the joys of the Eternal Beatific vision of His Majesty, His power, and His love;—those simple gazes of the Soul, without any effort of the mind, at the beauty of Truth and Mystery and Spiritual Being,—the rapt gaze of wonder—and then of fluttering joyous wonder—and then of calm, joyous wonder! O blessed

Contemplation, O silence, O serene, still splendor—the silence of amazement—the silence of long, rapt, exhausting attention.

It will be perceived that, while the Holy Ghost through the Gifts of Wisdom and Understanding perfects the Intellect and Faith as they go out as twins together in their speculative action along two different ways, yet that indirectly, these two Gifts are Her means also for perfecting the Intellect and Faith in their practical action. However, "The Gift of Understanding," says St. Thomas, "is not engaged about good works *in themselves considered*, but only in accordance as they are to be referred to the rule of eternal law and the end of divine bliss."*

Let us come now to the practical action of Faith and Intellect; their operation, that is to say, on truth or error, right or wrong, in the bearing of these on our conduct. The two Gifts which perfect the Faith and Intellect in this respect, are Knowledge and Counsel. There is a sense, then, in which, while Wisdom and Understanding *go out* speculatively in two directions to deal with external matters, Knowledge and Counsel *go in* practically to self and personal duty.

III. Thirdly, we pass to the Gift of Knowl-

* Vol. I. Summa ; Quest. viii. Art. I.

edge. How does it differ from Wisdom, and how from Understanding? Of course it does not mean what we usually imply by the word knowledge, namely information. For the spiritual Gift of Knowledge is a power or faculty within to know, and not the things known.

Knowledge is, in some respects, akin both to Wisdom and to Understanding. It is very easy, therefore to confuse Knowledge with the other two Gifts just defined. I will endeavor, however, to make it clear to your minds as a distinct Gift from them. It will not require any difficult thought on your part as listeners, but only a little sustained attention for a minute or two.

First, let me give you St. Thomas's definition of this Gift. He says, "Touching whatever verity of the Faith the human intellect perfectly assents to, two things are required, viz.: the one that he wisely *receive* those things that are propounded; and this pertains to the Gift of Understanding. But the other is, that he have a right and sure *judgment* concerning those things; discerning, namely, what is to be believed from what is not to be believed; and to this is necessary the Gift of Knowledge. Certainty of cognition is found diversely in different natures according to the condition of each nature. For a man reaches a

certain judgment concerning truth by discourse of reason; and therefore mere human knowledge is acquired by the demonstrating action of reason. But in God is a sure judgment of truth separate from all discursive reasoning, and by simple intuition. And therefore the Divine Knowledge is not discursive or ratiocinative, but absolute and simple. *To which Knowledge as a Gift of the Holy Ghost is similar.*"*

Now, in defining to yourself the Gift of Knowledge, bear in mind, please, first, that while Wisdom and Understanding act in the main speculatively on Divine truth and law, Knowledge acts in the main practically; and, in a subordinate sense only, speculatively. That is to say, I, for instance, have seen and penetrated a law or truth by my Gift of Understanding; by my Gift of Wisdom I have tasted and tested it; and so judged it as to find it to be in harmony with all Divine things, and to be consumately good and beautiful and true, and, therefore, lovable. Now, a further question arises; what am I going to do about it; how am I going to carry all this out practically in my relationship to God, to my neighbor, to myself, and to all other creatures? Clearly I need another Gift, which shall enable me

* Quest. ix. Art. i.

to take of the things that Wisdom and Understanding have gathered, and apply them practically. Knowledge is this supernatural power and Gift.

Thus it is clear that Knowledge has to touch the speculative on one side and the practical on the other; for, having to apply abstract truth and carry it out in its minutiae in our daily conduct, how can it do so, unless it be able to receive and deal with the same abstract truths with which Wisdom and Understanding themselves deal? It has to be, like them, in some sense a speculative power, if it would be a practical power at all.

In our national Government, the Legislative power makes the laws; the Judicial power tests and interprets them; and the Executive power, taking them from the other two powers, comprehends what it has taken, and sees that all is properly carried out in action; and it must comprehend them in order to carry them out. Understanding and Wisdom see and judge the Divine Law and Truth; but Knowledge, comprehending them equally with Wisdom and Understanding, is the Executive power to translate them into personal conduct.

Let me connect, then, in your mind with the Gift of Knowledge the phrase, "Intuitive judgment of Truth and Law in their bearing on my

duty in my four-fold relationship, to God, my neighbor, myself, and all other creatures. It is, like Understanding, a receptive power, while like Wisdom, it is a judging power also.

On the other hand, one respect in which it differs from Wisdom is this, namely: that while Wisdom gazes directly at God and descends thence radiatingly and speculatively to taste and judge all things by the Divine judgment and after the Divine pattern, knowledge gazes at plural creation and sees God everywhere in it, ascending thence, as it were, by a thousand converging lines to the Creator. In all the events of life, in all the dispensations of Providence, it sees God's Hand. The Gift of Knowledge is exercised when, from the cognizance of second causes, the First and Universal Cause is apprehended. "Knowledge," says St. Thomas, "looks upon all creatures as pictures of God." *

By it we not only discern and judge between right and wrong, and truth and falsehood, but we also love the right and the true, and act accordingly. It extends itself, therefore, as we have said, to works. It is by a correct life that we cultivate it. And every time we sin, we injure the delicacy of its intuitive powers of cognition; "If

* II. 2. Quest. ix., Art. 4.

we do His Will, we shall know of the doctrine."

It judges aright of human things in their relationship to God. It judges aright of ourself, therefore, in our relationship to God. By it, we know ourself in some degree as God knows us. Knowledge is, therefore, the mother and the help of self-examination. By it the Holy Ghost starts the tear of repentance, and the resolution to amend. As, wherever it looks in creation God is suggested to us, it is the mother also of recollectedness.

By the Gift of Knowledge, then, we know *ourself* and our duty to *self*. By it also we know, as I have said, our three-fold relationship, and therefore our duty, to all without us, namely: first, to God, secondly, to our neighbor, and thirdly, to all other creatures.

First: "This is life eternal, to know Thee, the only true God;" that Thou art the End of my being; that, as I am in God's image, so Thou only, The Infinite, can fill and satisfy me; that I belong to Thee—to Thee alone—to Thee entirely—to Thee continuously—to Thee triply; by creation, by purchase, and by self-devotion in Sacraments. And, "This is life eternal, to know Jesus Christ, Whom Thou hast sent;" to know Him as my Saviour; as my Food; and to *know* Him

experimentally, by displaying, in my poor degree, His character in all my thoughts and acts.

Secondly; my relationship to and duty towards my neighbor; how I shall practically love him as myself. And, as one of our duties to our neighbor is to extend to him the truth, it is by the Gift of Knowledge within us that the Holy Ghost fans the missionary spirit in the Church and in the soul. St. Augustine, in speaking of this Gift as giving us an intuitive knowledge of these relationships, says, "that God is to be loved for His own sake; and our neighbor in such a way that all our love for him, like all our love for ourself, should have reference to God."

Thirdly; my relationship to all other creatures. By the Gift of Knowledge I know that they belong to God, and not to myself; that they were made for His glory, and not for mine; that He lends some of them to me, but only for my good; and that He can withdraw them at any time. By it I see how, fallen as I am, creatures are apt to stir within me inordinate affections; and that I must only love them as I should love my neighbor, that is to say, in Him. Thus Knowledge is not only the mother of self-examination and recollection, but it is also the mother of detachment. It looks at all created things, and not only

sees God in them, but also refers them all to God. And as by Knowledge we see intuitively what (in believing speculatively God's truth and law) He would have us to do, it is therefore the Gift that has enriched the Church, with Her Doctors of Moral Theology. Knowledge is the mother of Contemplation in its "direct," or lowest, form. Wisdom is the mother of Contemplation in its "oblique" mode. And Understanding is the mother of Contemplation in its "circular," or very highest mode.

Wisdom and Understanding, then, help the speculative Faith in two directions. But you will perceive that Knowledge helps the speculative Faith in a third direction. The speculative function of Knowledge, however, is simply a basis from which, and a condition under which, it goes strongly forth into a practical function. When we come to the Gift of Counsel, we shall see that we leave entirely the speculative realm, and stand solely in the practical realm; the realm of law and conduct. Thus while Knowledge, as, in part a speculative power, is akin to Wisdom and Understanding above it, which are purely speculative; it is, as a practical power, akin to Counsel below it, which is purely practical.

IV. Let us come to the Gift of Counsel. As I

would connect with the Gift of Understanding the phrase, "a lens that penetrates the really true;" and with the Gift of Wisdom the phrase, a "spiritual taste that detects and accepts the really beautiful;" and with the Gift of Knowledge the phrase, "a divine, intuitive cognition of the bearing which the really true and the really beautiful have on our conduct;" so let me connect with the Gift of Counsel the phrase, "a power to see the highest good."

What is Counsel? It is "good advice." By this Gift we not only see right from wrong, and love to choose the right, but, more especially, it is that Gift by which, when two courses of conduct are before us, both of which are right, we are easily moved by the Spirit to see and act upon that of the two which is for the greater glory of God. It is this Gift, then, that has enriched the Church with Her religious orders of men and women; and has given to Her, also, Her great doctors of Ascetic Theology.

There is a distinction between the *precepts* both of the Gospel and the Church on the one hand, and the *counsels of perfection* on the other. These counsels of perfection are, 1st, perfect continence in the celibate life; 2d, perfect poverty; and 3d, perfect obedience. All Christians are bound to

obey the precepts; but it is only the few, that can bear them, that have the vocation to these three counsels of perfection. All are bound to follow the Saviour, except in three respects; for all are not bound to follow Him in not being married, in not possessing any of this world's goods, and in the total crucifixion of one's own will. The rich young man had obeyed all the precepts; ah, but he asked the Saviour for something higher than these. And Jesus revealed him to himself as not possessing the vocation to the counsels, by saying, "Go, then, sell all thou hast, and come and follow Me in perfect chastity, in perfect poverty, and in perfect obedience; in having, that is to say, no will of thine own, but substituting Mine as thy superior for thine. It was too much. The young man did not lose his golden crown because he declined to reach up for the diamond crown. He simply had not from God the vocation to the latter.

The Gift of Counsel, the supernaturally infused habitual disposition to see the right in two courses of conduct, and, among courses all of which are right, to see the best, is a Gift that should be cultivated with utmost assiduity by all superiors of communities, and by all who have the vocation to religion. Nor by these alone; by all Bishops

also, by all secular confessors and pastors, who are constantly called on in difficult cases of conscience for advice. Nor by these alone; by all parents, too; for the parent is one of God's agents to guide aright the little ones of His flock; by all elder brothers and sisters; all masters and mistresses; all teachers; by all, indeed, who are placed in positions to guide or influence others. And who indeed shall trace the threads of his influence as they radiate away, running through time and into eternity? They are "the way of an eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; or like as the smoke which is dispersed here and there with a tempest." And one of the surest ways to misuse and injure this blessed Gift within us, is to presume in pride to advise those above us. And another is (rejecting one of God's Sacraments in which we ask for counsel), to bend the knee, as a subject, to one's own royal self-counsel in the spiritual life. We are, of course, to exercise self-counsel; otherwise the conscience would languish. But self-counsel as our sole and supreme guide is the deformed child of mother pride. In the language of Catholic antiquity, "Self-will and self-counsel are a twofold leprosy." Alas for the man, who, in the difficult trade of sainthood we all

have to learn, thinks to acquire that trade without a master. Alas for the spiritually sick man (and we are all sick), who is his own physician. Alas for the prisoner, who, tangled and fallen in the meshes of the eternal statutes, is his own spiritual lawyer. Alas for the child of God, who, in pride, will rush at the vain endeavor to learn Heaven's harmonies on the eternal instruments, without a teacher. It is not only the virtue of humility, but it is also the Gift of Counsel that teaches us even to seek counsel. Counsel is like the compass of a ship; it indicates to Wisdom and Understanding the best course to follow.

These, then, are the four Gifts, through which the Holy Ghost perfects the Intellect and Faith; first, in their speculative and finally in their practical action. And with them, the Faith and Intellect are fully equipped.

But we not only have Faith seated in the Intellect; we have also Hope seated in the Will; and we have, moreover, Charity seated in the natural Affections. And how does the Holy Ghost perfect these?

There remain the three other Gifts, viz.: Ghostly Strength, Godliness, and Holy Fear. By these, the Divine Spirit elicits acts from our Will and Hope; perfecting them in the three directions

of strength, tenderness, and intensity. By the same three Gifts does He also elicit acts from our Affections and Charity; giving to them also strength, tenderness, and intensity.

V. I need hardly define the Gift of Ghostly Strength. Its very title tells of what it is. We not only need, first, to know speculatively what is to be believed in Truth and Law; and second, what is practically to be done, therefore; but we need, furthermore, the spiritual power seated in ourselves to do what is to be done. We need a fifth Gift, that is, Ghostly Strength. St. Dyonisius defines this Gift as an habitual disposition, through which the Holy Ghost supernaturally enables a man to act and to suffer according to the principles of Divine faith and law. "To act;" it is, then, a Gift of supernatural courage. "To suffer;" it is, then, a Gift also of spiritual fortitude. This is the Gift that has adorned the Church with her great army of Martyrs and Confessors. How the Holy Ghost through this Gift, strengthens and perfects the Will, and makes firm the Affections, is too clear to need enlargement on my part. It is that Gift, which enables us to resist temptations; to endure the hardship of a good soldier of the Cross; and to witness a good confession. It is that Gift, which, in its fulness

in our Lord, enabled Him to endure with consummate fortitude the agonies of Gethsemane, and to go forward with consummate courage to the flaming fevers, and all the other worse horrors, of the Cross. It is the mother of strong resolutions; and is a *sine qua non*, if the life is to be permanently amended.

VI. Let us pass now to the sixth Gift, the Gift of True Godliness. St. Thomas calls this "Piety;" and it is the better, because the less vague name for the Gift. And what is piety! It is, primarily, the love and veneration of children for their parents. But Piety or True Godliness, inasmuch as it is a Gift of the Holy Spirit, is primarily, a love for, and a reverence and tenderness towards, the All-Father, or God; and secondarily a love for and tenderness towards all which God's Fatherhood involves. St. Thomas, in defining this Gift, says, "Among other things, the Holy Spirit moves us to this; that we may have a certain *filial* affection for God, according as it is said in Romans, 'we have received the spirit of adoption of *sons* whereby we cry, Abba Father.' And since to Piety it pertains to exhibit the service and *cultus* of the Father, it follows that Piety, according as we exhibit such service and worship to God as a *Father* by the instinct of the

Holy Ghost, is a Gift of the Holy Spirit." He calls that service and worship which we pay to our earthly father or other elder relatives, inasmuch as they pertain to earthly relationships, a moral virtue. "So," he continues, "by Piety according as it is a Gift, we not only exhibit service and worship to God, but also to all men inasmuch as they pertain to God. And, on account of this nature of Piety as a Gift, it pertains to it that we honor God's saints, and do not contradict God's Scriptures." Bear in mind, then, that the distinction is this, namely: Piety, as a supernatural Gift, implies love and reverence for God and the worship of God, not in that He is a Creator, or the Omniscient, or a Providence; but in that He is a *Father*; and tenderness and love towards all that belongs to God, not as a Creator, but as a Father.

Each Gift we have hitherto mentioned has been the mother of some product in the Church. For, it will be remembered, that it was Understanding, that gave to the Church Her Doctors of Dogmatic Theology; and Wisdom, Her Doctors of Mystical Theology; and Knowledge, Her Doctors of Moral Theology and Her Missionaries; and Counsel, Her Doctors of Ascetic Theology, and Her Religious Orders of men and women; and Ghostly Strength, Her Martyrs and Confessors.

What then has been the product of this Gift of Piety? The Gift prompts, you will bear in mind, to the *worship* of God. It has, therefore, given to the Church all Her writers—not in either of the four Theologies—but all Her composers of marvellous litanies, and prayers, and hymns, and Offices of devotion. It has enriched Her with Her four families of wondrous Liturgies; Her Antiphons and commemorations; Her crowns, and rosaries, and chaplets, and stations of prayer. It is never weary of devising new and tenderest kinds of devotional exercises: O, so varied and rich, in their classes, orders, genera, and species, in comparison with the one single monotonous mode of extemporaneous prayer outside of the Church, that the Catholic Church stands in this respect like a garden bearing all the blooming flowers of botany. It has prompted Her children to practise meditation, and has enriched Her libraries with innumerable Books of Meditation as guides. It is by this Gift that we love to be much in our closet, because there we find the Father; and much in the Father's Holy House. It is this, that has builded the delicate shrines and mighty cathedrals, as ornate caskets to hold the jewel of the Real Presence; and has adorned all His Altars, and made glorious all priestly vestments for His sake. It is the fingers

of Piety, that embroider for the Lord the golden threads. It is the hands of Piety, that arrange for Him the flowers. It is the chisel of Piety, that carves for Him the floriated crosses. It is the instinct of Piety, that steals from the crowded street into the silent church to say one short prayer, and then go out on its busy way refreshed. It is the knees of Piety, that bend in adoration of the hidden Saviour. It is Piety that yearns for the Benediction of the Blessed Sacrament. It is the lips of Piety that salute the Altar, and the blessed Gospel. It is the touch of Piety, that handles every instrument of worship and cloth of service with tenderness and reverence. It is the head of Piety, that ever bends at the mention of the Sacred Name, JESUS. It is Piety that would not speak above a whisper in God's House, even when no service is going on.

Piety, as St. Thomas says, loves the Holy Scriptures too, because they are the word of the Father. It goes on and reaches out its tenderly reverent love, and its reverently loving tenderness and its tenderly loving reverence around Jesus Christ, the Son of the Father and our loving Brother. It loves Him in His Holy Sacrament; it loves Him in all pictures and representations of His face and form. It loves sacramentals as well as Sacraments.

It leaves it to the demons and to Satan to be shocked, and to shudder at, the sweet Sign of the Cross. It loves to find the Cross in the very form of man on earth; and, in Summer, where God hath set it in His own sparkling diamonds on the blue dome of night. It leaves it for others to use it as a mere trinket for brow or bosom in the ball-room. If deprived of it by prejudice, it will, sooner or later, break the bands of Puritanism with indignation, and, while others are using it without thought, it will use it in religion itself. It loves every new name that can be given to it; and when the Holy Ghost Himself calls the Cross, a tree, its heart leaps and trembles at the depth of the mystic thought. O wondrous Tree, with Thy one trunk rooted in the hard rocks of earth, and Thy three only limbs radiating to the gentle heavens! O fertile Tree, with Thy three Branches, empty of mere leaves, and bearing Fruit only, dripping with the balm of Gilead!

And what can Piety do in loving Jesus, but go on and out, and love, too, all He loved; all the saints; and especially Her whom He loved so tenderly, Mary of Nazareth: and all God's children in the Church; and all the Father's children out of the Church; and all His creatures. Piety like a vine, clambers everywhere, and throws its tendrils

around whatever hath upon it the touch of the Father's Hand; making even the peasant courteous and gentle to all; and making all merciful, reverential, and full of compassion and tender pity. Wisdom is Godlike; Understanding is analytic; Knowledge is profound and calm and firm. Counsel is fatherly in its advice; Ghostly Strength is the heroic soldier; and, if all these are the men, while Holy Fear is the little child, surely all loving Godliness stands, the gentle woman, among the sevenfold band of the Gifts of the Holy Spirit. As the Holy Ghost gives firmness to the Will by Ghostly Strength, so by True Godliness or Piety does He give to it tenderness also. And by the same True Godliness does He perfect the Affections too; giving to them both strength and tenderness.

VII. The Seventh, and last Gift, is the Gift of Holy Fear. The earlier Fathers seem, so far as I can find, to speak of two kinds of fear, only, slavish and chaste. But we find that, eventually, the penetrating Gift of Understanding, as it gazed at this whole subject of fear, availed to open it out into four kinds, according as there are four external sources to inspire it, and four only. The four things, calculated to stir fear, are the World, Hell, Heaven, and God.

One may be deterred from sin by a consideration of what the world will say, or of some worldly loss that we may sustain. This St. Thomas calls mundane fear. Or, one may be deterred from sin by the thought of the punishments of Hell. This he calls servile fear. Neither of these is the Gift of the Holy Ghost. Or, lest we lose Heaven. This he calls initial fear; and though it does not differ in its essence from filial fear, still not even is this the Gift of Holy Fear. The Gift itself is a supernaturally infused disposition, whereby as we look up to God we are filled with a filial anxiety lest we do not please Him; and this not for self's sake, but for God's loving sake only. By Holy Fear, the Holy Ghost moves the soul to keep itself reverently in the presence of God; depending with submission upon His will; and shunning all that can displease Him. It is one of the fountains of recollectedness within us. Holy Fear is not only the last in the list of Gifts, but it is declared in the Bible to be the "Beginning of Wisdom;" it is, therefore, "the alpha and omega of them all;" and one has beautifully said of it, that it is "the clasp of the wondrous circlet, without which it cannot be fastened or put on." All other kinds of fear, even initial, have self at their bottom; this kind looks not, first, to self and the

world ; nor secondly, to self and Hell ; nor thirdly, even to self and Heaven ; but it finds its motive solely in God. "There is a great difference," says St. Augustine, "between fearing God through dread lest He should chastise us ; and fearing Him, for fear lest He should withdraw Himself from us. Fear God," continues he, "like one who fears to displease a person whom he loves with much ardor." This is the only kind of fear that love doth not cast out ; for as love increases, so too does our anxiety increase lest, by displeasing God whom we love, He be lost to us forever. This Gift is the mother of true penitence. For sorrow that springs from mundane fear, from loss, that is to say, of the world's good opinion, is only shame ; or from loss of the things of the world is gloomy vexation ; sorrow that springs from slavish fear of punishment is akin to terror before what is to come ; it gives the attrite heart, indeed, which is better than nothing, but it does not give the contrite heart ; sorrow that comes from initial fear, from an anticipated loss, that is to say, of Heaven, is, after all, akin to mere disappointment ; but sorrow that comes from Holy Fear, from filial anxiety to please God but failure to do so, is the sweet, gentle, tearful and true contrition of heart.

How, then, does Holy Fear perfect the Will? It gives a profound horror of sin; it stimulates the Will, therefore, to avoid sin; it gives us, too, a profound submission to the will of God; it thus alligns our will with the Divine Will. The Holy Ghost, then, gives firmness to the Will by His Gift of Ghostly Strength, tenderness to it by His Gift of Godliness, and intensity to it by His Gift of Holy Fear; so, perfecting the Will and Hope.

Thus, moreover, does He also give to the Affections and Charity, tenderness by His Gift of True Godliness, intensity by His Gift of Fear, and strength by both of these Gifts; so, perfecting the Affections and Charity.

Thus a consideration of the spiritual life and its structure in the soul has driven one to dwell at length on these Seven Gifts as of the utmost importance. And yet how little are they considered in themselves and in their functions; how little is the importance of knowing what they are, and of using each aright urged by pastor, god-parent and parent, and by the modern invention of the Sunday-school teacher. How little is the Christian cautioned not to misuse, neglect, or paralyze any one of these precious Gifts; or shown by his teachers exactly what is calculated to abuse and dwarf them.

Though the Gifts are the great and immediate engines of the Holy Spirit, whereby He remakes us for Heaven, practically are they not almost neglected among us?

But not yet hath the Divine Spirit completed His supernatural work in the soul. For, besides the three Virtues and the seven Gifts, the Bible speaks of "The Fruits of the Spirit." What are these, and how does the Spirit produce them? A Fruit of the Spirit must be distinguished from good works on the one hand, and from the Virtues and Gifts on the other. The seven corporal and the seven spiritual works of mercy are external products; but the Fruits are, precisely, certain interior effects produced within us. They are produced by the action of the Holy Ghost on the Gifts, and of these on the Virtues, and of these upon the three natural powers in man. A Fruit proceeds from some principle, as from a root or seed. The roots and seeds of the Fruits of the Spirit are the Virtues and Gifts. But no root will bear fruits without the quickening action of the sunshine. The Holy Ghost sends through the soul His Sanctifying Grace, as the sun sends his rays to the plants. This Sanctifying Grace is something different from the Gifts and the Virtues. It is the spiritual sunshine with its light and

warmth and chemical power. And it is by it that the Holy Ghost brings Himself to bear upon the Gifts and the Virtues. If we coöperate with this Sanctifying Grace, the seven Gifts, or habitual dispositions, act and elicit from the Intellect motions of Faith, from the Will motions of Hope, and from the Affections motions of Charity; and the result of all this is the Fruits; the interior effects, the sweetening, namely, of our whole character. As I enumerate the Fruits you will see that they are not works, but these interior effects or results; they are simply the inner characteristics of the true Christian; they are the products in our soul of our supernatural habits. They are usually reckoned as twelve in number, viz.:

1. Love; which is the root element of the Christian; and which begins by destruction of sin, advances by the practice of virtue, and attains perfection by the perfect union of the soul with God.

2. Joy; which always follows Love.

3. Peace; which always accompanies Love and Joy. The Soul, which has this Fruit, is like the ocean; which, however its surface be tossed and harassed by earthly tempests, is, in all its lower depths, serene and unmoved.

4. Patience; which is a soul undisturbed by impending evil; it is the guard of Peace.

5. Longanimity; which is a disposition undisturbed by a postponement of expected good.

6. Goodness; which is an interior disposition towards well-doing to all.

7. Benignity; which is a spirit of beneficence in actual well-doing.

8. Mildness; which bears evils with equanimity.

9. Faith; which is (not the Virtue called by the same name, but which, as a Fruit, is) an interior disposition not to distrust the neighbor, and to be always true to him.

10. Modesty; which is a lovely temper of moderation and humility in all things done or said.

11. Chastity; which refrains from unlawful things.

12. Continence; which refrains even from lawful things.

But one or two other thoughts may be touched on. First, the law of the fourteen Works of Mercy is different from the law of the Fruits. For the law of the Works is, "Thou shalt *do*." But the Holy Spirit's law of the Fruits is, "Thou shalt *be*." It is prior to, and greater than, the law of the Works. Let me, saith the Spirit, first change thine inward disposition, and then thine outward works will flow naturally and spontaneously. Fruits first; Works afterwards. It is the violation

of this law of "Fruits first," that is at the bottom of the comparatively ineffective results we often, alas, secure from volunteer secular workers, and from paid matrons, paid Bible-readers, etc. It is the observance of this law that is at the bottom of the admirable results flowing from our Sisterhoods and Brotherhoods. The chapel and cell of the convent are the magazine and secret of its successful battles out in the world. The hours and hours of prayer and of silence every day, the retreat after retreat, the frequent confession, the daily meditation, all this is where is fought out, after all, the main part of the battle with the external misery and guilt and poverty and ignorance, that stand in cohorts and phalanges in tenement house and purlieu. In the spiritual life one must conquer oneself, if he would conquer another.

Secondly, it is to be noted, that, while *we* speak of the Fruits in the plural number, the Holy Spirit uses the singular; "The Fruit of the Spirit is Love, Joy, Peace, Patience," and the rest. Ah, that one Fruit is like a diamond, many-sided and glittering in all directions. And that solitary Fruit is Love! "Love," as St. Francis Sales says, "which is always joyful; Love which is peaceful; Love which is patient, gentle, full of goodness, and

fidelity, meek, long-suffering, modest, continent and chaste." Indeed, without Love we are nothing. For Love is the root of the Virtues, of all the Gifts, of all the Fruits, and of all the Works. Cut the root, and, above, there is nothing but ghastly death.

Such, then, in part, is the interior working of the Holy Spirit within the soul. What a vision of a happy man rises before us, as we picture to ourselves one within whose soul these twelve Fruits have been formed, and warmed, and ripened; full of love for all, full of inner joy, full of peace, and gentleness, and meekness, and all the rest. It is heavenly bliss on earth. And the absence of these Fruits, what is it but the beginning of Hell? For Hell is loveless, and joyless; Hell is not peaceful, it is full of turbulence; Hell is impatient, chafing under its chains; Hell is anything but gentle and benignant; Hell breaks faith; Hell is brazen; not modest, and wild not temperate. But when we give ourselves up to the Sanctifying Grace of the Holy Spirit, as a seed to the sun, the Gifts started into action, elicit acts from the three Virtues, which move aright the Intellect, the Will, and the Affections; and then do we finally bear within us the inner characteristics of the true Christian, namely, that inner Fruit of

Love, and therefore of loving joy, and of joyful peace, and peaceful patience, and patient gentleness, and gentle benignity, and benign fidelity, and trustful meekness, and meek longanimity, and undisturbed modesty, and modest temperance, and fair chastity.

The Fruits of Patience and Longanimity spring from the Gift of Ghostly Strength acting on the virtues of Hope and Charity. The Fruits of Goodness, Benignity, and Mildness, from the gift of True Godliness acting on the virtue of Charity; and the Fruit of Faith arises from the Gift of Wisdom.

In examining the work of Sanctification, one must not omit to speak of the Seven Deadly Sins, of the Seven Corporal works of Mercy, of the Seven Spiritual works of Mercy, and of the Four Cardinal Virtues. But there is no need to dwell at length upon these. For it is clear, that, as the process of sanctification, already fully described, takes place in the soul, the Four Cardinal Virtues expand; the Seven Sins gradually disappear, first in their exterior manifestations and then in their interior roots; first in their mortal, and then in their venial forms; and the Seven Corporal, and the Seven Spiritual Works of Mercy appear in greater number and perfection, as exte-

rior acts spontaneously springing from the inner dispositions, the inner Fruits of the Spirit borne in the Christian character.

But, before leaving this branch of the Subject, you may ask why are the capital sins seven only, the cardinal virtues four only, the theological three only, the works of mercy fourteen only? The deadly sins are seven only, because all sin of every kind, murder, lying and everything else, have been discovered by the Gift of Understanding to be traceable back to these seven roots and to these alone. Similarly all the moral virtues can be traced back till they hinge upon Prudence, Temperance, Fortitude and Justice; hence these are the Cardinal Virtues. And as all sin can be traced back to seven roots, so all the virtues, can be traced back to the three Theological and the four Cardinal Virtues. Likewise all the works of mercy to the seven spiritual and the seven corporal. It is not strange, then, in the view of coninnity, that all the Gifts should be reducible to the Seven of which Isaiah speaks.

The Cardinal Virtues we all have in some degree by nature. In the subsequent infusion of the Theological Virtues, in the bestowal of the Gifts, in the constant presence of the Sanctifying Grace within us to move the Gifts and the Virtues, in

the resultant interior Fruits or Christian characteristics, in the dying out of sin, and the exterior blooming of good works, the soul reaches what is called by theologians its active perfection. But this is not all. There remains one more grade of attainment for it, and that the highest to which the Holy Spirit bears the soul in His sanctifying work; namely, what is called its passive perfection, in the Eight Beatitudes. Fit is it that we should pass from the number seven, to the Saviour's number, eight. Blessed are the poor in Spirit, the meek, the mourners, they who hunger and thirst after righteousness, the merciful, the pure in heart, the peace-makers, and highest of all, blessed are the persecuted. The first of these Beatitudes (poverty of Spirit,) grows as an interior fruit out of Holy Fear; the second and fourth (meekness, and hungering and thirsting after righteousness) grow out of the Gifts of Ghostly Strength and True Godliness; the third (the mourners) out of Holy Fear and Knowledge; for Knowledge of ourselves, what does it do but move us to mourn? "I renounce all knowledge, O my God," says St. Augustine, "except to know Thee, in order to love Thee, and to know myself, in order to hate myself." The fifth Beatitude (mercifulness) springs, as an interior disposition, out of the Virtue of

Charity and the Gifts of Counsel and Godliness; the sixth (pureness of heart) from Faith and Understanding; the seventh, (the spirit of peace-making) from Charity and Wisdom; and the eighth pertains to all the preceding. Such are the sources of the Beatitudes; and we can never attain to the Beatitudes without cultivating these sources.

But the Beatitudes are formed and ripened by a strange husbandry. Wisdom only can comprehend it. Eighteen hundred years ago, our fallen human nature gathered in dark and turbulent storm around the summit of Calvary; its tempestuous masses there giving forth flashes of scorn and roars of hate. In the midst of all that turmoil, its Cause and its Victim, passive and uncomplaining, hung One, Poor in Spirit, Meek, Mourning, Thirsting, Merciful, Pure, the great Peace-Maker, and the Great Persecuted. The very sun in the heavens withdrew from Him its light; and, in the spiritual darkness, even God seemed to have deserted Him. That Storm, that darkness, that desertion, were the final husbandry preparing the Second Man Adam to go up to the everlasting Beatitude of The Throne of God. Even there, upon the Cross, He, Who was Wisdom Itself, tasted the divine gall and loved it. For there sounds, as it were, a voice to us out

of that turmoil and darkness, "He was made perfect through sufferings." Strange way to highest blessedness, through cloud, and storm, and darkness! But it is the way He went. And there sounds to you and to me yet another voice out of that past; "If thou wouldst attain to the highest, even to the Eight Beatitudes, take up thy cross, and, in meekness, in poverty of spirit and mourning, in mercifulness and purity of heart, FOLLOW THOU ME.

THE END.

